

A
PERSWASIVE
TO
UNION;
BEING AN
ESSAY
TOWARDS

Reconciling all Parties:

And in order to a

COMPREHENSION,

Which may be for

The Honour of the CHURCH,

AND

The Glory of G O D.

By *John Shuttleworth*, M. A. Rector of *Oborn*
in the County of *Dorset*, and of *Esfield* in
the County of *Wilts*.

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PLEASE

TO

THE LORDS OF THE PARLIAMENT

Baron of the King and P. Carter:

One of the Lords of the King and P. Carter:



CHURCH

THE CHURCH OF ST. MARY

THE CHURCH OF ST. MARY

to take of money of a man

to have of a good



To the Right Honourable

J O H N
Lord CARTERET,

Baron of HAWNES,

One of the Lords of His Majesty's Bed-
Chamber, and Lord-Lieutenant and
Custos-Rotulorum of the County of Devon.

May it Please Your Lordship,



THE Notice which
your Lordship (very
much beyond my De-
sert) was once plea-
sed to take of me, of whom al-
so You have been so good as to
express a gracious Remem-
A 2 brance

The Epistle Dedicatory.

brance several Times since, has embolden'd me to crave Leave to dedicate the following Papers to your Lordship, which Favour I am very powerfully moved to beg, upon the Account of the Honour which will be done to my self thereby, and that I may lay hold of an Occasion of testifying to the World my grateful Sense of your Lordship's Affability and highly obliging Condescensions towards me; but more especially that I may the better recommend that Union and Peace to this Nation which it is the End and Design of my Treatise to advance: It being very evident to all Men of common Sense, that a Book doth enforce

its

The Epistle Dedicatory.

its Argument and Design with singular Advantage, when it addresses it self to the World under the Patronage of some truly Noble, some eminently Judicious and Wise Person, whose Zeal for the Religion establish'd amongst us, whose Loyalty to the King, and whose Affection to our Constitution in Church and State are universally and unquestionably acknowledged. And though that Learning and discerning Judgment for which your Lordship is so much distinguished and admired, do strongly dissuade me from presenting my imperfect Performances to your Lordship's penetrating View, yet confiding and knowing that the Goodness of my Design will prevail

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with your Lordship's candid Disposition to pass by a great many Faults, I have adventured to lay these Papers at your Lordship's Feet upon the Accounts set forth above, humbly beseeching You to give them a favourable Acceptance.

That GOD may continue, increase and multiply all Blessings to your Lordship and Your Noble Family is, and shall be, the constant Prayer of,

My LORD,

Your Lordship's most humble,

and most obedient Servant,

John Shuttleworth.

PREFACE

TO THE Christian Reader.



THE Design of the ensuing Treatise is to unite Christians, to reconcile them to one another, to knit them together in the Bond of Peace, notwithstanding the many Differences in Opinion, which in our imperfect State in this World will unavoidably arise, between even Members of the same Communion and Sect.

Farther it is to give Men a good Understanding of the Christian Doctrines, and of the Ends of Religion, and to perswade Men sincerely to prosecute those Ends.

And more particularly the Design of the ensuing Treatise, is to perswade all Christians, who live under the Jurisdiction of the Church of England, or

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of the Bishops and Pastors of it, to lay aside all Animosities, Censurings, and Odious Appellations upon the account of different Sentiments and Party Distinctions, and to betake themselves to the Communion of this Church, by assembling with their Brethren of that Denomination in the respective Congregations to which they belong with an inward Union of Spirit.

In order to these Purposes I shew the Unreasonableness of Mens conceiving Anger towards one another, and of Censuring one another upon the Account of Difference in Opinion; and likewise I shew it to be a great Duty incumbent upon all who are Inhabitants of the same Place (that is of the same City, Town, or Parish, who are likewise under the same Jurisdiction) to assemble themselves together in one Communion, if they may do so without committing Sin; and farther, that among the different Communions which are to be found in this Part of the Nation, none hath any Precedence to that one Communion which all ought to joy in but our Established Church.

And on the one hand, I set forth the Necessity of Mens giving up a great many Prejudices and Dislikes for the sake of complying with this Duty, and shew the Unreasonableness of Mens dissenting from us upon account of the Pretences commonly held out here; and on the other hand, I shew it to be highly reasonable for the Governours of the Church to condescend to Men of weak Judgments, and of invincible Prejudices for the sake of bringing as many as possible to the Communion of the Church, by making Alterations in the Service and Discipline as far as they can consistently with the Fundamental Doctrines of the Christian Religion, and with Decency and Edification in general.

And

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And both that we may not be at a loss to find out what the Fundamental Doctrines of the Christian Religion are; and also, that we may attain to that good Understanding of the Christian Doctrines, and of the Ends of Religion, which I have said is part of my Design in the ensuing Treatise; I have endeavoured to set forth and deduce from the Scripture the Nature and Import of some Fundamental Habits and Doctrines of Religion contained in a System of the Apostles, which I shew to be a System comprehending all the Fundamental Habits and Doctrines which every one must actually have and believe (or at least not oppose) who is to be reputed a Member of Christ's Church.

And because I was aware it would be of great Importance to settle the Fundamental Doctrines well, and because also I found my Enquiries into the Nature and Import of the Fundamentals, unavoidably led me into Notions which seem not to have been thought on by many at least, I have attempted to prove every Assertion or Conclusion from the Scripture, even those Conclusions which have usually been taken for granted, to the End that no Branch of my Doctrine might be unproved; and also to the End that it being seen upon what sort of Proofs the commonly received Doctrines are founded, Men may the more easily, from the same sort of Proofs, come to embrace the others, which, tho' not commonly entertained, I take to be so useful for the better advancing the Ends of Religion, and for shewing the Reasonableness of some Dispensations of the Almighty's, and of our Application to some of the Ordinances of our Religion, that I could by no means think of omitting them. And if I shall seem tedious in proving the Doctrines in the first Head and first Branch of my Discourse, I must desire my Readers Patience with me, in Consideration that a great deal
of

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of the Effect of this Treatise seems to me to depend upon the well proving those Doctrines.

As for my Way of deducing the Nature and Import of the Fundamental Habits and Doctrines from the Scripture (which Fundamental Habits and Doctrines are for the most part each of them General Heads, including a great many Branches under them) I deduce these by setting forth the Nature and Import of all those Branches, as near as I can, which are to be found contained and implied in the Book of God, which seem referable to the several Fundamental Habits and Doctrines respectively, and by ranging those Branches in a methodical Order under their respective Heads. And I deduce the Nature and Import of each of those Branches (as for Instance, of Belief in Jesus Christ, of Sanctification, and the like) by collecting the several Particulars of those Branches, and the Arguments setting them forth, as they lye scattered up and down in the Holy Scripture. And herein I conceive I follow the Method usually taken by all Writers in the like Case. And when the Apostles set forth any Doctrine, as deduced from the Writings of Moses or the Prophets, they often bring together a great many Places, some from one Part, proving some one Branch or Branches of such Doctrine, and some from other Parts of the Scripture, proving other Branches of their Doctrine. Thus for Instance, St. Paul deduceth the Doctrine of Justification by Faith in Christ, partly from Gen. xv. 6. partly from Deut. xxvii. 26. partly from Habukkuk ii. 4. and partly from Levit. xviii. 5. as may be seen, Gal. iii. 6, 7, 8, 9, 10, 11, 12. Thus St. James deduceth his Doctrine that the Faith by which we are justified is a Working Faith, or a Faith made perfect by Works, as from Reason, so partly from Gen. xxii. 10. and partly from Joshua ii. 6. And many Instances of this way of deducing Doctrines in the Apostles, might
be

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be shewn in the Acts of the Apostles and in their Epistles.

Then as touching my ascribing a different Grace, a different Operation or Communication of the Holy Ghost, upon our Application to different Ordinances, as namely an Acquittance from the Sentence of Spiritual Death upon the account of our Sins and the like, upon our Application to Baptism; a Reception of the Holy Ghost to dwell in our Hearts upon our Application to Confirmation, and a Communication of Participations of the Holy Ghost united to our Souls, whereby we become one with God and with Christ, upon our Application to the Sacrament of the Lord's Supper. If any one be surpris'd at this, let the Places of Scripture I have produced to prove my Conclusions herein, be well considered by such an one, and besides let him consider, that tho' perhaps hardly any one did ever so particularly set forth the several Graces referable to the several respective Ordinances, as I have done; yet that I am not the only Person who ever did maintain that different Graces are convey'd by different Ordinances. In effect all Catechists do the same thing; and it is very remarkable what the learned Mr. Hooker saith to this purpose, at the End of the 57th Section of the 5th Book of his Ecclesiastical Policy, which for the Readers Satisfaction I have here transcribed. There have grown (saith he) in the Doctrine concerning Sacraments, many Difficulties for want of distinct Explication, what kind or degree of Grace doth belong unto each Sacrament. For by this Means it hath come to pass, that the true immediate Cause why Baptism and why the Supper of the Lord is necessary, few do rightly and distinctly consider. It cannot be denied but sundry the same Effects and Benefits which grow unto Men by the one Sacrament, may rightly be attributed

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tributed unto the other. Yet then doth Baptism challenge to it self but the Inchoation of those Graces, the Consummation whereof dependeth on Mysteries ensuing. We receive Christ Jesus in Baptism once as the first Beginner; in the Eucharist often, as being by continual Degrees the Finisher of our Life. By Baptism therefore we receive Christ Jesus, and from him that saving Grace which is proper unto Baptism. By the other Sacrament we receive him also, imparting therein himself, and that Grace which the Eucharist properly bestoweth. So that each Sacrament having both that which is general or common, and that also which is peculiar unto it self, we may hereby gather that the Participation of Christ, which properly belongeth to any one Sacrament, is not otherwise to be obtained but by the Sacrament whereunto it is proper.

From which Discourse of his it is easie to see how he asserts that tho' we receive sundry the same Effects and Benefits alike in both Sacraments; yet he also asserts that there is a distinct Grace proper to Baptism, and only to be had in that Sacrament; and that there is another distinct Grace proper to the Lord's Supper, and only to be had in that Sacrament. From whence it appears that he ascribes different Graces to our Application to different Ordinances as well as I do.

Again, if I shall be thought by any to have ascribed too much to Confirmation, I desire them to consider well those Texts and Passages upon which I have founded my Conclusions upon this Point. I was as much surprised my self as any Body can be to find such things said of Confirmation,

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firmation, but I could not draw other Consequences in this Matter than I have done, unless I had suffered my self to have been byassed by Prejudices; and it may be considered that it is no more strange to conceive that the Holy Ghost is given by the Laying on of the Hands of the Bishop in Confirmation, than it is to conceive that by the Administration of Baptism and of the Holy Communion we are made Partakers of the several Graces which are respectively ascribed to those Sacraments.

And again, if my Reader shall take Offence at my Way of Writing or Managing my Arguments upon the account of want of Elegancy in my Style, and particularly upon the account of my repeating my Doctrines in the Sums of my Heads in the same Words in which I had delivered them in the foregoing Paragraphs, or upon the account of my so often quoting References in the same Words, I think fit to inform him that I have endeavoured to write with such Elegancy as my Genius and the Nature of my Argumentative Discourse would allow me; that I write more to instruct than to entertain, and that I thought my Doctrines in the Sums would be the more evident by being delivered in the same Words there in which they were delivered in the foregoing Paragraphs where they were proved, and that the Truth of my Conclusions would more clearly appear, and be less liable to be obscured by cavilling Arguments, when they should be drawn from such Premisses as had been shewn to be undoubted Truths in so many Words, in the former Parts of the Discourse.

Upon the whole I, entreat my Reader to read for the sake of promoting Edification, Peace and Charity in himself and others; and whatsoever Fault,

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Faults, Misarguings, or Misapplications he finds in my Treatise, I beg him not to make use of them to the Prejudice of that Union which I endeavour to recommend, but to ascribe them to those personal Imperfections which I am very sensible I am much incumbered with, and candidly to pass them over in Consideration that no Man living is altogether free from such.

And because I am sensible there are other Causes of Discord besides those which are implied in the Treatise following, therefore I think fit in this place to entreat my Reader to be very cautious of being seduced by any Pretences to receive such Impressions as may be apt to disturb the Peace of the Church or Nation needlessly, and more particularly to this Purpose, I entreat him to take care that he be not seduced to think it is lawful for him to renounce his Allegiance to his present Majesty King GEORGE.

There are only two Arguments which can with any colour of Reason induce a People to seek to remove a King and to set up another, or other Governours in his Room. Which Arguments are, 1st, The Interest of their Country, or 2dly, Their Duty by the Law of God.

And as to the Interest of a Country, the chiefest Branch of that is their Religion, and the only Branch next to that worth considering, is their Liberty and Property in their Estates and Goods, together with their Advantages by Commerce.

Now as to our Religion, which is Protestantism, we have surely the greatest Reason to think our selves secure as to that Point under his present Majesty, because the Crown was settled upon

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upon him and his Family, and that Settlement was confirmed by many Acts of Parliament at Times considerably distant from one another, for no other Reason but because his Majesty's Family is the next Family of the Royal Blood which are Protestants, as is obvious to every one of Enquiry, and as has lately been set forth to us by undoubted Authority *.

* Declaration of the Archbishop and Bishops.

But it is suggested, that although the Protestant Religion in general may be safe under the present Government, yet the particular Constitution of the Church of England may be in Danger.

But doth it appear that there is any Reason worth credit to be given to induce any Man of good Understanding to believe such a Report? Doth not his present Majesty live in the Communion of our Church? Has He not given us both his Oath, and his repeated Royal Word, to protect it? And has He done any one Act which doth truly tend to impair the Church? Surely we ought in Charity rather to give Credit to the Oath and Word of a King, than Reports not confirmed by plain Proofs in Contradiction thereto. And as to the Turns which are given to Matters of Fact to make Reports plausible, we ought to suspend our Judgment on them 'till we can have a full Information of Circumstances, since we all know how usual it is for Men upon private Accounts, as well as upon Enmity by Principle, to calumniate Governments by Forgeries artfully laid together, and to get them spread into all Parts. Common Reason, as well as Charity, doth oblige us thus to suspend our Judgment as I have said, which also we are manifestly enjoined to do by our Saviour's Precept, Joh.

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Joh. vii. 24. where he commands us to judge, not according to the Appearance, but to judge Righteous Judgment.

But if any one should yet be able to doubt whether the Church of England may promise her self so much Safety and Encouragement in this Reign as we can reasonably desire; What Safety and Encouragement can we promise our selves by removing King George, if we had Power to do it? If our Church cannot flourish nor be safe under Him, it must flourish less, and be much more unsafe under any other King, or under any other Government that can be thought capable of being introduced. Under a Popish Head we are sure in Time to lose our Establishment at least, sure to be brought to the Condition of the Christians under the Great Turk, if not to be forced into worse Circumstances, as soon as Freedom from Foreign or Domestick Wars, or other Incumbrances should put a Papist into a Condition of following his own Inclinations. And I suppose no Instance can be given wherein Protestants enjoy an Establishment, or an entire Toleration under a Popish Sovereign; but where the Sovereign hath not been such originally, and of long standing, or where some very prevailing Incumbrances lie upon those who are in the Seat of Power.

And any Government but Kingly, would be very apt to make Alterations in our Constitution; it would at least be apt to put down Episcopacy, for fear the Existence of that Order, so suitable to Kingly Authority, should be a Means of restoring the Regal Power. For it cannot be supposed that our Church could have Interest enough to preserve Episcopacy against the Inclinations of either Democratical or Aristocratical Rulers, being destitute of that Neighbouring

TO THE CHURCH OF ENGLAND
TO THE COMMONS OF GREAT BRITAIN
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...who remain Bishops. So that in Point of Interest, upon Account of our Religion, we ought to cleave to King George, because at least we are safer under him than we can be under any other King or Government that we can hope for.

And as to our Liberty and Property in our Estates and Goods, together with our Advantages by Commerce, I shall not here trouble my Reader with what might be said on that Head, to shew that our Condition in those Respects is to be hoped to be as well at least under his present Majesty's Government, as under any we can hope for, but shall content my self with saying, I never heard of any Objection to King George's Government upon that Score, worth taking Notice of.

Then as to our Duty by the Law of God, to seek to remove his Present Majesty, and to set up another or others in his Room, have we any Precedent in the Scripture, or any plain Dictate of Reason to justify a People in rising up against a King whose Title has been Established and Confirmed by the States of a Nation assembled in full Council, and upon the most mature Deliberation, at divers Times; and who in consequence of such Title has been seated on the Throne, Crowned and Anointed. If there be another, or others, who may at the same Time claim a Right to sit on the Throne, yet surely the People in their private Capacity, cannot be allowed to overthrow an Establishment so made and confirmed, as hath been said, in Favour of any, let their Right be ever so good. If Injustice be done to any Person in preferring another before him, the Rulers and Counsellors who decreed and confirmed such Preference (and who no doubt were well satisfied with their Grounds of doing so) will only

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be accountable to God for the Injustice done; the People who did not contribute thereto will no way answer for it, they will bring upon themselves the guilt of Rebellion, if they shall take up Arms either directly or indirectly to drive out the Person in Possession, so settled and confirmed as hath been said, though ever so much under the Colour of doing Justice.

For when the Apostle commands every Soul to be subject to the Higher Powers, declaring, that there is no Power but of God, that the Powers which be, are ordained of God; that whosoever resisteth the Power resisteth the Ordinance of God, and that they which so resist shall receive to themselves Damnation (*Rom. xiii. 1. 2.*) what Powers doth he mean, which the People must be Subject to? Which are only of God and ordained of God? And which must not be resisted under the Penalty of Damnation, but the Powers settled in the Seat of Government, and confirmed by those Forms of Investiture which are usual in each Nation respectively, together with their Subordinate Ministers in a proportionable Degree? It would be the greatest Absurdity in the World to suppose, that the Apostle in the Words quoted should require the People to submit themselves to, and not resist him only who they may think has the best Right to the Supreme Magistracy, together with his Subordinate Ministers. That would be to open a Door to all those Disturbances and Confusions which it is one principal Design of Government to prevent, by giving a People Pretences to divide themselves into so many Parties as there are different Persons, to whom Men of various Sentiments in a large People might see cause to ascribe a Right, and to stand up in Maintenance of the Rights of such Persons, to the involving their Country in Blood and Desolation.

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So then private Men cannot take up Arms to drive out a Person in Possession of the Supreme Magistracy, and so settled and confirmed, as hath been said, without the guilt of Rebellion, though they may plead Justice in restoring another to his Right, and though they have no other Obligation on them to keep them from taking up such Arms, than what is founded upon the Apostle's Precept above, and other like Scripture Precepts.

And if the Case be so, what Excuse will those find who seek to remove his present Majesty, after they have bound themselves to him by most solemn Oaths? And who shall seek to bring into his Room, one whom they have abjur'd?

But it may be asked, when Jehoiada the High-Priest removed Athalia from reigning over the Kingdom of Judah, and set up young Joash, Ahaziah's Son, in Consequence of his Right to the Crown, whether he and the Officers and People which joined with him, did not by so doing, act as much contrary to this Precept of the Apostle's, and to their Oaths (to Athaliah) as any private Men amongst us must be supposed to do, who should enter into a Covenant to set up a Person who they think has the best Right to the Crown, in the Room of his present Majesty?

To which I answer, The Cases are very different; for in the first Place, Athaliah had no Right to the Crown by Descent, nor could have by any Settlement of the States, since the Right which Joash had to the Throne of David, was founded upon the express Word of God, that one of the Sons of David should Reign over Judah, which could now only belong to him, the rest of the Males of the Seed Royal being

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destroyed by the Cruelty of Athaliah to secure herself in the Possession of the Kingdom which she had violently usurped, as appears from 2 Chron. xxiii. 1. and 2 Chron. xxiii. 10, 11, 12. compared with the Circumstances of Jehoiada's hiding young Joash in the House of the Lord, with Design, as must be supposed, to set him on the Throne of his Father in due Time. So that if any Oaths were taken to her, they were unlawful ones.

And then, Secondly, this was not transacted by private Persons, but by the Direction of the High Priest, who was a Person next in Dignity to the King himself or Royal Family, a Person commissioned by God, and entrusted with the Power of Crowning and Anointing the King; and farther, this was transacted by the Approbation and Concurrence of the Captains of Hundreds, of the Levites, and of the chief Fathers of Israel; and all this was done in Consequence of the Word of the Lord, that one of the Sons of David should Reign over Judah, 2 Chron. xxiii. 1, 2, 3. of which nothing like can be said in the case of private Mens entering into Covenant to remove our King, and to set up another upon the Account of a Right they may conceive.

Again, it may be asked, Whether the Oath to the present King doth bind us to Allegiance to him, since it is said by some, that it is an unlawful Oath, and can only bind to Repentance, in regard there is a Person in Being who is the Heir, and should have been the Successor to the Late King James, to whom all those who took the Oath of Allegiance to the Late King James bound themselves, in Swearing to bear true Allegiance to Him, his Heirs and Successors.

But as to this Matter, those who never took any Oath to the Late King James (who are at this Time a great part of the Body of the Subjects) they are

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no way to be thought bound by it, so that the Oaths they have taken to his present Majesty, being not in the least contradictory to any they took before, must needs be thought Obligatory in the highest Degree.

And as to those who took the Oaths to the Late King James, if it may be proved lawful for the chief Men of the States of the Nation to call in Foreign Force, and to appear in Arms to resist him in his Administration, upon the Account that the Religion and Laws of our Country, and the Rights of the People were by him illegally, violently, and contrary to Oath and Covenant, and all Course of Equity, assaulted, undermined, and threatened with entire Subversion, it may as well be proved that their Oath of Allegiance to him was dissolved upon his leaving the Kingdom in the Manner, and under the Circumstance he did.

And as to that Part of the Oath which relates to the Heirs and Successors, I conceive private Subjects are bound to take, that Person (or those Persons) for the Heirs and Successors of a King, which the proper Officers and Rulers declare for such, and especially when they see such Person or Persons in Consequence of the Declaration of those Officers and Rulers placed in the Seat of Government, and confirmed therein by the usual Forms of Investiture; such Publick Settlements being to be looked upon as Acts and Ordinances to which we are to submit for the Lord's Sake, as being brought to pass by the Approbation and Direction (not Permission meerly) of his Providence, who is said to be the Judge, and to put down one and set up another, Psal. lxxv. 7. by whom the Powers that be are said to be ordained in the Place forequoted. So that such Person is to be looked on as the Heir and Successor appointed by God's Providence, though he be not the Successor particularly intended by the Oath mentioned; and consequently since all Oaths are to be

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be understood with this Condition, namely, so far as they are consistent with the known Will and Pleasure of God, we are to look upon the Oath to such first intended Successor as void and of no Obligation, because God by his Act of Providence in settling another Person, or other Persons on the Throne in the manner spoken of, doth thereby make known to us that it is his good Will and Pleasure that we must submit our selves to that Person or those Persons so advanced, as to the only Successor or Successors approved of by him, which implies a disannulling all Obligation of Submission to the Person first intended for Successor by Virtue of any Oath whatever.

So that the Part of the Oath relating to the Heirs and Successors of the late King James seems to be well kept by those who formerly took that Oath, by their bearing true Allegiance to his present Majesty, who by being seated on the Throne, in Consequence of Declarations of proper Officers, and invested with the Government according to the usual Forms, is to be looked on as set up over us by the Direction of God's Providence, even as that Part of the Oath was well kept by them, by bearing true Allegiance successively to our late Sovereign Lord and Lady King William and Queen Mary, and to our late Gracious Queen Anne, for like Reasons.

And so the Oath to his present Majesty not being an unlawful one, ought to be religiously kept by every one, in bearing true Allegiance to him, and consequently it binds us to Allegiance to him.

So then it being against the Interest of our Country, and contrary to our Duty by the Law of God to seek (to wish) to remove his present Majesty King George, I entreat all Men and particularly all the Members of our Church, to shew forth a true Zeal

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Zeal to His Majesty's Person and Government, to make it undeniably appear, that they join to their Fear of God that other part of their Duty contained in the Apostle's Precept, 1 Pet. ii. 17. namely, their paying a sincere, religious Honour to their King; that so one great Cause of Animosity and Discord, which at this Time very much seemeth to rage, may be taken away, that so his Majesty may confide in us his People, and shew us his Favour; that so he whose Duty it is to be a Nursing Father to the Church, may be enabled and encouraged to make it flourish under his Government, as much as it has ever done under that of the best of his Predecessors, and that so the Civil Power being found sufficient to maintain its Authority, it may be thought needless to call in the Military Power to enforce it.



ERRATA

E R R A T A.

ADD the Mark) for the End of a Parenthesis just after the Word Sin, in the 42d line of the 4th Page. After the Words please your selves, in the 5th page and 21 line, insert in a Parenthesis the following Words, (that is in that he tells us that those whose Judgments are right in the matter in hand, ought to consider the Infirmities of their weak Brethren, and not to seek their own Pleasure) After the Words Example of Christ, in p. 5. l. 23. insert in a Parenthesis the following Words (that is, in that he exhorts every one, and particularly those whose Judgments were right after the Example of Christ, to deny themselves the Liberty of Eating such things as they were convinced they might otherwise lawfully do for the sake of pleasing and edifying their Brethren.) After the Words as Christ was, in p. 5. l. 25. insert in a Parenthesis the following Words (that is, and prays that God would grant them to be of such a peaceful charitable Mind, as that after the Example of Christ they might do so.) p. 21. l. 2. put in i in Christian. *ibid.* l. 18. for nor r. not. p. 36. l. 15. dele as. p. 37. l. 26. for there r. their. p. 40. l. 2. for agreeable r. agreeably. p. 45. l. 10 for of Consequence of, r. in Consequence of. p. 50. l. 2, 3, for so incline r. so to incline. *ibid.* l. 22. for thy r. they. p. 52. l. 30. for Blessings r. Blessing. p. 58. l. 36. for Paster r. Pastor. p. 59. l. 21. for Gost r. Ghost. p. 60. l. 25. for Baptism r. Baptisms. *ibid.* last line save one, for Faithful r. Faithful. p. 71. l. 38. for as r. a. p. 75. l. 26. for these r. those. p. 87. l. 34. dele wherein, in those Copies where it is put twice. p. 92. last line save one, for unreasonably r. unreasonable. p. 101. in the Note in the Margin the Sixth Paragraph stand for the Sixth Paragraph of the Conclusion of the First Branch of the First Head. p. 122. l. 32. dele out the Semicolon after Interpositions, and place it after the word out in the next following line. p. 130. l. 29 for and r. are. p. 130. l. 40. for Anabaptists r. Anabaptist. p. 133. l. 10. for ar. as. p. 134. l. 35. for Nonconformist r. Nonconformists. p. 136. l. penult. for own r. one. p. 137. l. 27. for have r. had.



ROM. XV. 6.

That ye may with one Mind and one Mouth glorify God, even the Father of our Lord Jesus Christ.



IN the beginning of the Fourteenth Chapter of this Epistle, the Apostle tells us of Men who in Two Particulars held different Opinions. The one Particular was about the Lawfulness of eating this or that sort of Meat. *One* The Pream- ble, First Paragraph, First Section.

believes that he may eat all things, Rom. 14. 2.
another who is weak eateth herbs, saith he. The other Particular was about the Obligation to observe certain Days Holy : *One man esteemeth one day above another,* Verse 5.
another man esteemeth every day alike, saith he.

But he chiefly applies his Discourse to the First Particular, and in that Application he presseth Two Duties upon those whose Opinions differed thus.

The first Duty is, That they ought to behave themselves with Candour one toward the other, and not to despise, censure, or condemn each other for their different Judgment. First Duty.

Let not him that eateth, despise him that eateth not, Verse 3.
and let not him which eateth not, judge him that eateth, saith he. That is, Let not him who is perswaded that it is lawful to eat of any sort of Meat, despise and think meanly of those who are of another Opinion, and let not him who thinks it is not lawful to eat of some Sorts of Meat, censure or condemn those who think and practice otherwise : From whence it may

appear, that the Apostle presseth it as a Duty upon those who differed in their Opinions in the Particular specified, to behave themselves with Candour one toward the other, and not to despise, censure, or condemn each other for their different Judgment.

Second Section.

And the Apostle sets forth, That it is unreasonable for Men to despise, censure, or condemn one another for such difference of Judgment upon Two Accounts.

Verse 4.

First, In that the Error of the one herein did not concern the other, in regard the Services of them both were paid to God alone, as to the only Master of them his Servants; *who art thou that judgest another Man's servant? To his own master he standeth or falleth*, saith he. *And he that regardeth a day, regardeth it to the Lord, &c. and he that eateth, eateth to the Lord, &c.*

verses 6, 7, 8.

And he declares, *That we do not live to our selves, but only to the Lord.* By all which he implies it to be highly unreasonable for any one to despise, censure, or condemn another for his Judgment or Practice in Religious Matters, since every one ought to regulate himself herein altogether with reference to God, without having any regard to himself, and much more without having regard to any one besides.

Third Section.

Then he shews it to be unreasonable upon a Second Account, for Men to censure or condemn one another for Difference in Opinion, in that thereby they take upon them to be Judges one of another; whereas they being allequally bound to appear at Christ's Judgment-seat, ought rather to behave themselves like Fellow Prisoners. *But why dost thou judge thy brother? Or why dost thou set at nought thy brother? We shall all stand before the judgment seat of Christ*, saith he; and he concludes in saying, *So then every one of us shall give an account of himself to God*, subjoining this Exhortation, *Let us not therefore judge one another any more.* From whence it may be gathered, that he shews it to be unreasonable for Men to despise, censure, or condemn one another for Difference in Opinion upon the Account specified.

Verses 10, 12, 13.

Conclusion.

Now the Apostle himself is convinced, that those who believ'd they might eat all Things were in the right, and the other in the wrong, as appears by the Verse 14. where he saith, *He knows and is persuaded by the Lord Jesus, that there is nothing (that is no sort of Meat) unclean of it self*; and upon this Account, undoubtedly

doubtedly, he, in Verse 2. calls those who think other wise, *weak*, that is, of a weak Judgment: Yet we see, he that is in the right, must not censure him that is in the wrong, and that it is unreasonable for him to do so upon the two Accounts specified; namely, First, Upon the Account that the Errors of others do not concern us; and Secondly, Upon the Account that we are all Fellow Prisoners, as it were, and not Judges of one another: And this Precept of the Apostles to the *Romans*, must be thought equally applicable to us in whom it is as unreasonable to censure one another, as it was in the *Romans*.

The Second Duty, which he presseth upon those whose Opinions did differ, as hath been said, and which he more particularly presseth upon those whose Judgments were right (whom he calls *strong*) is to deny themselves the Liberty of eating such Things as they are convinced they otherwise may lawfully eat, when by so doing they are likely to exasperate a weak Brother, so as to drive him from the Communion of the Church, and the Faith of Christ, or to provoke him to think slightingly of such Communion and Faith.

This will appear, by considering, First, In that he exhorts every one to judge this rather, *that no man put a stumbling-block or an occasion to fall* (Scandal) *in his brother's way*; he presseth it as a Duty upon every one, not to put a Stumbling-Block or a Scandal in his Brothers Way.

Then Secondly, In that he tells us, he knows and is perswaded, that there is nothing (that is no manner of Meat) unclean of itself, but that to him who esteemeth any thing to be unclean, to him it is unclean; and in that he thereupon subjoins; But if thy Brother be grieved (that is have a Stumbling-Block or a Scandal thrown in his Way, whereby in the End he may receive such Wounds in his Soul, as may be the cause of great Grief to him) with thy Meat, now walkest thou not charitably, and then adds this Exhortation, *Destroy not him with thy Meat for whom Christ died*. In that he tells us, subjoins, and adds, as hath been said. He sets forth, though there be no Uncleaness in it self in any Meat, yet if some Meats be thought to be unclean by any, a Man's eating of such Meat, may be to them as much an Occasion of being destroy'd, of stumbling, or of being scandalized, as if that Meat

Second Duty.
Second Paragraph.

Rom. 15. 1.

First Section
Rom. 14. 13.

Second Section.
on.

Rom. 14. 14, 15.

were in it self unclean; so that if thy Brother take Offence at thy eating such Meat, thou dost not act with that Charity towards him which thou oughtest, and thereupon he exhorts those who thought all sorts of Meat clean, charitably to forbear from eating such Meat, and not thereby to destroy their Brother for whom Christ died, or cause him to stumble, or to be scandalized.

Third Section.
on.

Then, *Thirdly*, In that after he had next shewn the Reasonableness of doing thus upon some Considerations, and had exhorted to follow after the Things which make for Peace, and wherewith one may edifie another and not to destroy the Word of God for Meat, saying, *It was evil to Eat, when thereby a Man did give Offence*, and thereupon declaring, *It is good neither to eat Flesh, nor drink Wine, nor any thing whereby thy Brother stumbleth or is offended (scandalized) or is made weak*; In that after he had next shewn, exhorted, and declared thus, he adds; *Hast thou Faith (that is in this Case, a Perswasion that it is lawful for thee to eat of any sort of Meat, or to drink of any sort of Drink) have it to thy self before God (that is, be content with having that Perswasion known only to God and thy self, and do not boastingly, or otherwise make such shew of thy Liberty, and of thy Opinion herein, as by thy eating or drinking to cause thy Brother, who hath not such Perswasion, to stumble, or to be offended, or even to be made weak) and next, by way of Caution, pronounces to this Effect; That those were happy Men who were fully perswaded of the Lawfulness of their own Doings; and then subjoins, and he (but he,) that doubteth is damned if he eat, because he eateth not of faith, for whatsoever is not of faith is sin; (that is as much as to say, he by Way of Caution pronounces, That those who thought they were perswaded of the Lawfulness of Eating, if they had no Scruples remaining with them when they did so eat, it was well for them, but that if they had but small inward Scruples, they were damned or condemned of Sin in their Consciences if they did eat, because whatsoever is done without a thorough Perswasion of its Lawfulness, is done in Sin, in that after the Apostle had next shewn, exhorted and declared, he adds, pronounces and subjoins, as hath been said, He sets forth, That those who had a Perswasion*

swasion that it is lawful to eat of any sort of Meats, or drink of any sort of Drink, ought to be contented to have that Perswasion known only to God and themselves; and not boastingly, or otherwise, to make such shew of their Liberty and Opinion therein, as to cause any Brother, who had not such Perswasion, to stumble, or to be offended, or even to be made weak, and that they ought to examine well, whether they themselves had not some Scruples concerning the Lawfulness of eating some Meats, and if they had not, it was well for them, but if they had, they by eating did become guilty of a Sin, because every Deed is sinful which a Man is not thoroughly perswaded of the Lawfulness of: So that by this Account, the Sin of eating, without Perswasion of the Lawfulness of it, is referred to those, who retaining some inward Scruples concerning such Lawfulness, did notwithstanding eat, who were the People who did give the Offence.

Again Fourthly, In that he hereupon immediately tells us, *we that are strong ought to bear the infirmities of the weak, and not to please our selves*, and exhorts every one to please his Neighbour, for his good to Edification, according to the Example of Christ; and prays, *that the God of Patience and consolation, would grant them to be minded toward one another, as Christ was; that (or to the End that) they might with one mind, and with one mouth, glorifie God, even the Father of our Lord Jesus Christ*; that is to the end, that every one of them, however differing in their Opinions about the Particulars spoken of, might readily betake themselves to one and the same Communion, with their Brethren, with an inward Union and Communion of Spirit, no one amongst them being driven from, or hindered in the doing thus, by being provoked to destroy himself, or to Stumble, or to be Offended, or even to be made Weak through the offending Practice of eating mentioned; that is, no one amongst them being driven from, or hindered in the doing thus, by being provoked to destroy himself, by forsaking their Communion, and the Faith of Christ; or by being provoked to wound his Soul, by thinking slightly of such Communion and Faith, in any of those Degrees of slight, signified by the several Words of *Stumbling*, of being *Offended*, and of being made *Weak*, through the offending Practice of eating mentioned.

Fourth Section.

For

For that the being Destroyed above, is to be referred to the forsaking the Communion, and the Faith of Christians will appear, by considering, that such forsaking, most effectually bringing Rain upon a Man's Soul, it cannot so fitly be referred to any thing else in this place.

Then that the *Stumbling*, the being *Offended*, and the being made *Weak*, are respectively to be referred to several Degrees of conceiving slighting Thoughts of the Communion, and of the Faith of those who did offend them, by their Practice in eating, will appear by considering, 1. That since the Apostle, by implication, exhorts Christians to avoid causing any to Stumble, or to be Offended, or to be made Weak through their Eating, (Where he in the first place puts Stumbling, in the second being Offended, and being made Weak in the last Place;) he thereby signifieth, that Stumbling is a greater Evil to a Man than being Offended, and that being Offended is a greater Evil than being made Weak. For when a Man doth advise from causing several Evils in order, without any Terms of Exaggeration, or such like between, it is most natural to put the greater Evils before the lesser, in order. And, 2. This will appear by considering, that as Stumbling is a greater Evil than being Offended, so it is to be thought a less Evil than the being Destroyed, spoken of; and that being Destroyed, Stumbling, being Offended, and being made Weak, are Evils orderly less the one than the other, and of kin to one another.

For that Stumbling is a less Evil than being Destroyed, is plain, both because the Apostle advises to *avoid causing destruction*, before he advises to *avoid causing stumbling*, viz. in the 15th and 20th Verses before (to whose Expressions about Destroying, those about Stumbling, and the like, may be subjoyned and connected immediately) and also because a Man's being Destroyed, being fitly to be compared to falling; a Man's Stumbling, which only makes him ready to fall, must be thought a less Evil than falling it self.

Then since being Destroyed is a greater Evil than Stumbling, which is the greatest of the Three orderly ones spoken of; and since all the Four Evils are referable to one and the same Cause, namely, to the eating of Meat, which it was thought unlawful to eat of, it must be thought that all the four Evils are orderly less the one than the other, and of a kin to one another.

And

And then, *Thirdly*, This will appear by considering, that since being Destroyed, Stumbling, being Offended and being made Weak, are Evils orderly less the one than the other, of which, being Destroyed is the greatest Evil; and since they are all to be thought Evils of a kin to one another, it will be most reasonable to expound the Stumbling here, to signify a conceiving very slighting Thoughts of the Communion, and the Faith of Christians, so as to be moved to give very little credit to the Doctrines of the Gospel, that being the next step to (or an Evil next less than) forsaking the Faith of Christ. And it will be very reasonable to Expound the being Offended, to signify a conceiving such slighting Thoughts of the Communion and Faith of Christians, as to be moved to give but little Obedience to the Precepts of the Gospel, which may be thought to be an Evil something less than giving little credit to its Doctrines. And in these Senses, the Stumbling; and the being Offended, may be respectively Expounded in several Places of Scripture, as particularly in *Rom. ix. 32.* in *1 Pet. ii. 8.* in *Matth. xiii. 21. &c.*

And the being Weak, will very agreeably be Expounded to signify, the want only of a hearty Belief, and of a clear Conscience. The want of such a Faith as *Abraham* is said not to want, *Rom. iv. 19.* and the want of such a clearness of Conscience as those spoken of *1 Cor. viii. 7.* are to be concluded to Want.

So that the being Destroyed above, is most agreeably to be referred to the forsaking the Communion and the Faith of Christians; and the Stumbling, the being Offended, and the being made Weak, are respectively to be referred to conceiving slighting Thoughts of the Communion and of the Faith of Christians, or of those who did give offence, by the eating spoken of, in the several Degrees signified by the several Terms of Stumbling, of being Offended, and of being made Weak, as explained above.

And if it might be thought that the being Destroyed, the Stumbling, &c. might be referred to the Sin of Eating without Persuasion of the lawfulness of so doing; yet it may appear, that those Expressions cannot be referred to that Sin, because there cannot therein be assigned such Degrees of Sinfulness, as can be thought answerable to those four Degrees of Evils.

And besides, Since those Expressions are referred to the weak Brethren, to those who did take Offence at

At the End
of the Third
Section.

the others Eating, as is manifest; and since the Sin of Eating, without the Perswasion, to be understood, is referred to those, who retaining some inward Scruples concerning such Lawfulness, did, notwithstanding eat, who were the People which did give the Offence, as is said; consequently the being Destroyed, and the like, in the Place mentioned, cannot be referred to those who did eat without such Perswasion, as is specified, and so not to the Sin of Eating without such Perswasion. So that, notwithstanding what may be objected from hence, the being Destroyed, the Stumbling, &c. above, may be referred to the forsaking and conceiving slighting Thoughts of the Communion and Faith of Christians, as before, and for the Reasons given, I shall so refer them.

So that by no Man's being provoked to be Destroyed, to Stumble, to be Offended, to be made Weak above, I shall understand respectively, no Man's being provoked to Destroy himself, by forsaking the Communion of his Brethren, and the Faith of Christ; or to wound his Soul, by thinking slightly of such Communion and Faith, in any of those Degrees of Slight signified by the several Words of Stumbling, being Offended, and being made Weak, through the offending Practice of eating mentioned, or through such offending Practices, in any of the Members of that Communion, as the Eating or Drinking mentioned, would be.

So then, In that immediately after the Apostle had set forth, that those who had a Perswasion that it was lawful to eat of any sort of Meats, or to drink of any sort of Drink, ought to be contented to have that Perswasion known only to God and themselves; and not boastingly or otherwise, to make a shew of their Liberty, so as to cause any Brother to Stumble, or to be Offended, or to be made Weak, and had subjoyned thereto, a Caution to them, to examine well the Grounds of their own Perswasion in this Case, &c. In that immediately, after he had set forth these things, he tells us, he exhorts and prays, as is said; he sets forth, that those whose Judgments were right in the Matter in hand, ought to consider the Infirmities of their weak Brethren, and, after the Example Christ, to deny themselves their Liberty of eating of such things, as they were convinced they might otherwise lawfully do, for the sake of pleasing and edifying their Brethren.

Rom. xv. 1,
2, 3, 4, 5, 6.

Brethren; and he prays, that God would grant them to be of such a Peaceful, Charitable Mind, as that they might do so, to the end, that both Weak and Strong, (to the end that all Believers at *Rome*,) howsoever different in their Opinions, about the Particulars mentioned, might readily berake themselves to one and the same Communion, with an inward Union and Communion of Spirit; no one amongst them being driven from, or hindered in the doing thus, by being provoked to destroy himself by forsaking their Communion, and the Faith of Christ; or by being provoked to wound his Soul, by thinking slightly of such Communion and Faith, in any of those degrees of Slight signified by the several Words of Stumbling, of being Offended, and of being made Weak through the offending Practice of Eating mentioned, or through such offending Practices in any of the Members of that Communion, as the eating or Drinking mentioned would be.

And from hence it follows, That those among the *Romans*, who did so far take Offence at their Brethren's Eating mention'd, as to forsake their Communion and Faith, that they were thereby destroyed, or had their Souls utterly ruined, and that those, who were thereby provoked to think slightly of such Communion and Faith, that their Souls became wounded thereby, proportionably to the Degree of slight they conceived, expressed by the Apostle, by the several Words of Stumbling, of being Offended, and of being made Weak.

So collecting the Sum of the Apostles Declarations, Exhortations, and the like, in this Second Paragraph, according to my Explanation, he may be said to press it as a Duty upon every one among the *Romans*, not to put a Stumbling-block, or a Scandal in his Brothers way; and to set forth, that though there be no Uncleaness in it self in any Meat, yet, if some Meats be thought to be Unclean by any, a Man's eating of such Meat, may be to them as much an occasion of being Destroyed, of Stumbling, or of being Scandalized, as if that Meat were in it self Unclean; insomuch, that if a Brother should take Offence, at a Man's eating of Meat he thought to be Unclean, that Man must be thought not to act with that Charity towards his Brother which he ought; and thereupon, he may be said to exhort those, who thought all sorts of Meat clean, Charitably to forbear from Eating such Meat, and not thereby to destroy

Consequence
of the Fourth
Section.

Sum of Se-
cond Para-
graph.

stroy their Brother, for whom Christ died, or cause him to Stumble, or to be Scandalized, according to the Duty he had pressed upon them. And he may be said farther to set forth, That those who had a Perswasion, that it is lawful to eat of any sort of Meat, or drink of any sort of Drink, ought to be contented to have that Perswasion known only to God and themselves, and not boastingly, or otherwise to make such shew of their Liberty and Opinion therein, as to cause any Brother, who had not such Perswasion, to Stumble, or to be Scandalized (that is Offended) or even to be made Weak; and that they ought to examine well, whether they themselves had not some Scruples, concerning the lawfulness of eating some Meats, and if they had not, it was well for them; but if they had, they, by eating, did become guilty of a Sin; because every Deed is Sinful which a Man is not perswaded of the Lawfulness of. And then he may be said to apply to those, whose Judgments were right in the Matter in hand, to exhort them, or to press it as a Duty upon them, more particularly, to consider the Infirmities of their weak Brethren, and after the Example of Christ, to deny themselves their Liberty of eating such Things, as they were convinced they might otherwise lawfully do, for the sake of Pleasing and Edifying their Brethren, and to subjoyn hereto a Prayer, That God would grant them to be of such a Peaceful, Charitable Mind, as that they might do so; to the end that all the Believers at Rome, howsoever differing in their Opinions, about the Particulars mentioned, might readily betake themselves to one and the same Communion, with an inward Union and Communion of Spirit, no one among them being driven from, or hindered in the doing thus, by being provoked to Destroy himself, by forsaking their Communion and the Faith of Christ; or by being provoked to wound his Soul, by thinking slightly of such Communion and Faith, in any of those Degrees of slight signified by the several Words of Stumbling, of being Offended, and of being made Weak, through such offending Practices, in any of the Members of that Communion, as the Eating or Drinking mentioned would be.

From whence it appears, That the Apostle presseth it as a Duty, upon those, more particularly, whose Judgments were right, to deny themselves the Liberty of eating such things, as they are convinc'd they otherwise

wise might lawfully do ; when, by so doing, they were likely to exasperate a weak Brother, so as to drive him from the Communion of the Church, and the Faith of Christ ; or, to provoke him, to think slightly of such Communion and Faith.

Now, as it must be allowed, That the Apostle did command the *Romans* to deny themselves their Liberty, in the particular Instance of eating some sorts of Meats, (and by Implication in other like Instances) upon the Account of Preserving that godly Union and Communion specified; so it must be concluded, that the Apostle doth command us herein to *deny our selves*, in like manner, upon the same Account ; there being as much reason for us to do so upon that Account, when there is occasion for it, as it can be supposed there was for the *Romans*. So that we may gather, that in the Discourse set forth, the Apostle commands us to deny our selves the Liberty of doing many things, in themselves Lawful, rather than exasperate or drive a weak Brother from the Communion of the Church, and Faith of Christ ; or rather than cause such an one to think slightly of such Communion, tho' in a small Degree.

First Consequence

And from hence it follows, That it is the Duty of every one, so to order himself in all his Behaviour and Practices, as that no one may, by any manner of means, be driven from the Communion of the Church, who may with Reason be admitted thereto ; and that no one of those may be urged, or provoked to think slightly of that Communion, upon account of uncharitable Dealings, or offending Practices, as will be manifest to every considering Person.

Second Consequence.

And this Consequence will be the more plain to every one who shall withal, consider, That the Apostles Precept above, to avoid Despising, Censuring, or Condemning one another, for difference of Judgment, or for difference in Opinion, is to be thought to be given chiefly upon the account of preserving Peace amongst Believers of different Opinions in the Particulars mentioned; to the end, that no one amongst the *Romans* might be driven from their Communion, or provoked to think slightly of it through Quarreling and Discord; as well as his Precept to Men of right Judgment, to deny themselves, and so forth, is to be concluded to be given, to the end, that no one, through offending Practices, might be provoked to forsake or to think slightly of such

Conclusion of Second Paragraph.

Communion ;

Communion; the preserving that Godly Union and Communion specified, being, as it may be easily discern'd, the main End of the Apostles Exhortations, and the like, in the Discourse mentioned.

Collection of Contents. And now taking a survey of all the Contents in the Discourse in hand, I observe;

First, That it follows from thence, That Men of Erroneous Opinions in some Matters, may yet be join'd together agreeably in the same Communion of Christians.

Because (as hath been set forth just above) the end of the Apostles Exhortations, and the like, was, that all Believers at Rome, howsoever differing in their Opinions about the Particulars mentioned, might betake themselves to one and the same Communion, amongst whom, those who thought it unlawful to eat of some sorts of Meat, were in the wrong, as is shewn above.

* First Paragraph.
Third Section.
Conclusion.

But because we find also, that *Hereticks* are to be rejected (*Titus* iii. 10) from whence it will follow, that for some Opinions, Men may not be joyned together in the same Communion with true Believers; therefore I will endeavour to shew, in what Cases Men may hold Communion with the Church of Christ, notwithstanding they hold Erroneous Opinions.

First Head of Discourse, what.

And I will do this in the First Head of my Discourse following.

Secondly, I observe from the Contents of the Discourse in Hand, that we are commanded to avoid censuring or condemning one another for Differences of Opinion in some Cases, and that chiefly, for the sake of preserving that Godly Union and Communion of Spirit, which ought to be amongst the Professors of Christianity; as also, because it is unreasonable to do otherwise, upon the two Accounts specified.*

* See First Paragraph, First Duty. Conclusion. and Second Paragraph. Conclusion.

But, because some Mens Opinions and Tempers are so Absurd and Unchristian, that Peace and Union neither can, nor ought to be kept with them; because, in many Cases, it would be highly unreasonable, if we should not, in some sort, censure Men for their Errors, in regard, we might thereby prevent their Reformation and Conversion from some dangerous Errors; and, because too, we are commanded to *contend earnestly for the Faith, which was once delivered to the Saints*, (*Jude* 3.) which contending for the Faith doth imply, a Censuring those who oppose it: Therefore

fore I will endeavour to shew what it is to censure Men for their Opinions, contrary to the Command of the Apostle, and what not. Second Head of Discourse, what.

And I will do this in the second Head of my Discourse following.

3dly. I observe from the Contents of the Discourse in Hand, that we are obliged to deny our selves the Liberty of doing many things in themselves lawful, (or of following our own Desires, though lawful in themselves in some Cases) for the sake of preserving that godly Union and Communion which ought to be amongst Christians *.

* See second Duty, second Paragraph, 1st Consequence.

But, because it would be sinful to deny our selves thus in some Cases, and highly unreasonable in others, as is obvious to every considering Person, therefore I will endeavour to shew in what Cases, and how far we are obliged to deny our selves the Liberty of following our own Desires, though lawful in themselves, for the sake of preserving that godly Union and Communion of Spirit which ought to be amongst Christians. Third Head of Discourse, what.

And also, I will endeavour to shew wherein we are obliged not to deny our selves upon any Pretence.

And I will do this in the third Head of my Discourse following.

4thly. I will lay down some necessary Consequences with respect to Church Communion, which flow from the Doctrines expressed and implied in the Branches of the Three Heads of the Discourse foregoing, in the Preamble, and in some particular Sentences used by the Apostle in the Discourse in the 14th and 15th Chapters of the Epistle to the *Romans* mentioned. Fourth Head of Discourse, what.

And I will do this in the fourth Head of my Discourse following.

5thly. I will apply the Doctrines contained in the Four Heads of Discourse foregoing, to regulate those amongst us in their Temper, Carriage and Behaviour toward one another; and in their Condescension to each other for the sake of worshipping God in the same Communion, with an inward Union and Communion of Spirit, intermixing Arguments and Exhortations, as they may occur to comply with those Duties which Piety shall prescribe to us. Fifth Head of Discourse, what.

And I will do this in the fifth and last Head of my Discourse.

I begin

First Head
of Discourse.

I begin with the first Head of my Discourse, namely, to shew in what Cases Men may hold Communion with the Church of Christ, notwithstanding they hold erroneous Opinions.

For a Comprehension of this Matter I will, 1st. consider the Nature and Import of some Fundamental Habits and Doctrines of Religion, which every one must actually have and believe, or at least not reject and oppose, who is to be reputed a Member of Christ's Church.

2^{dly}. I will consider the Nature of those erroneous Doctrines or Opinions which the Apostle mentions in his Discourse spoken of. And,

3^{dly}. I will gather in what Cases Men may hold Communion with the Church of Christ, notwithstanding they hold erroneous Opinions.

First Branch.
Introduction.

I begin with the first Branch. The Fundamental Habits and Doctrines, whose Nature and Import I shall consider, are those mentioned, or implied in those mentioned, by the Apostle, *Heb. vi. 1, 2.* where he delivers in six Particulars, a System of Habits and Doctrines, which I shall take to be a System comprehending those (and all those) Fundamental Habits and Doctrines of Religion, which every one must actually have and believe, or at least not reject and oppose, who is to be reputed a Member of Christ's Church.

For, that the System I am speaking of is to be taken for such an one as I have described, will appear by considering, that the Apostle having blamed some for having so much gone backward, rather than forward, in the Exercise of Christianity, as to stand in need of being taught again, *which be the first Principles of the Oracles of God*; whereas, considering the Time they had been Christians, they ought rather to have been able to teach others (*Heb. v. 12, 13, 14.*) To this his Censure of them he immediately subjoins an Exhortation to them to *leave the Principles of the Doctrine of Christ* (the Word of the Beginning of Christ) *and to go on to Perfection, and not to lay again the Foundation of Repentance from dead Works, and of Faith towards God, of the Doctrine of Baptisms, of the laying on of Hands, of the Resurrection of the Dead, and of eternal Judgment.* *Heb. vi. 1, 2.* that is, as must needs be expounded; he exhorts them so to encrease in the Knowledge and Habits of Christianity as to attain to Perfection, by continually.

continually encreasing in, and improving upon those Habits and Doctrines which they had received, in having put on, and been taught (that is, in having had laid in them) those first Principles and Foundations of Christianity, or those Fundamental Habits and Doctrines of Religion, necessary to the Profession of Christianity, *Repentance from dead Works*, &c. And not to be so far from improving upon those Fundamental Habits and Doctrines, as to forget or to depart from any thing of them.

In which Discourse of his, he compares the encreasing in, and improving upon the Habits and Doctrines they had received, in having put on, and been taught the six Particulars mentioned, *viz. Repentance from dead Works*, &c. to building upon a Foundation; those Particulars being as the Foundation, or as Foundation-Stones, which they were not to have occasion to lay a second time, in rearing up the Building, by forgetting or departing from.

From whence it will be evident, that the six Particulars spoken of (being Habits and Doctrines of Religion) are Fundamental Habits and Doctrines, which every one must actually have and believe, or at least not reject and oppose who is to be reputed a Member of Christ's Church: Since, being compared to Foundation Stones in a Building, it must be thought, that even as a Building cannot proceed before the Foundation is laid, even so a Man cannot make any Progress in Christianity before he is endued with these Habits and Doctrines. And consequently it must be thought, that a Man cannot be reputed a Member of Christ's Church, that is, as might be shewn, a Person who is in a State of climbing higher and higher in Christian Perfections before he is endued with them; and more especially, or at least whilst he holds any Opinion which opposeth the Ends of them.

And whosoever shall consider the Force and Subtility of Sin, will find that there is no Habit or Doctrine which is provided for in those Particulars, but what is to be thought necessary for advancing the End and the Design of the Christian Religion.

Then, that these Particulars are all the Habits and Doctrines which are required to entitle a Man to be a Member of Christ's Church, will appear by considering, that they are delivered in such a regular Manner as
shews

shews the Apostle designed thereby fully to put those negligent Christians in Mind of what they had professed, and been taught at their Admission into the Church; and by considering also, that there seems to be no Habit or Doctrine which can be thought necessary for a Beginner in Christianity but what may be found included in, provided for, or implied by some or other of those Particulars, as may be evident to those who shall consider the Sums of them as set forth in the following Discourse.

I now begin to consider the Nature and Import of the Particulars mentioned in Order.

First Particular.

The first Particular is, *Repentance from dead Works*, where the *dead Works* are wicked Deeds and Thoughts, and *Repentance* being a turning from, or a sincere Resolution of forsaking; Repentance from dead Works will be a sincere Resolution of forsaking all wicked Deeds and Thoughts. And because the Design of such forsaking wicked Deeds and Thoughts, is in order to enable us to walk in the Paths of Virtue and Piety; and because also, it is usual in Scripture to comprehend positive Duties under opposite Negative ones; therefore, Repentance from dead Works must be thought to include a sincere Resolution, not only of forsaking all wicked Deeds and Thoughts, but also of walking in the Paths of Virtue and Piety.

Now we seem, meerly by the free and genuine use of our Faculties, in reflecting upon our Deeds and Thoughts, to be capable of being brought to perceive the Baseness of Hatred, Envy, Malice, Revenge, Lust, Drunkenness, Gluttony, Revelling, Dissimulation, Fraud, Treachery, Rapine, Breach of Promise, Lying, Slandering, Covetousness, and such like Immoralities; and also thereby we seem to be capable of being brought to perceive the Beauty of Love, Chastity, Temperance, Sincerity, Justice, Truth, Contentedness, and such like virtuous Deeds and Thoughts. And farther, we seem to be capable meerly thereby on the one Hand, of being brought to be affected with Shame and Uneasiness at the Consideration of having yielded to the Impulses and Insinuations of such like wicked Motions, and to be stirred up powerfully to oppose and forsake them; and on the other hand, we seem to be capable meerly thereby, of being brought to be affected with Rest of
Mind,

Mind, and delight at the Thoughts of having complied with such like Motions of Virtue as I have named, and to be stirred up to betake our selves to walk in virtuous Paths. And the Apostle seems to set forth our Capacity of obtaining to this Foundation, *Repentance from dead Works*, by our natural Sense in reflecting upon our Deeds and Thoughts, without other teaching, by distinguishing the four last Particulars, which it is evident we cannot attain to without Divine Revelation from this first Foundation (and also from the second Foundation, which I shall shew we are capable of attaining to without teaching likewise) by the Name of Doctrines, that is, Foundations which must be taught; which implies the others may be had without teaching.

Then the first Promptings to forsake Vice, and to comply with Virtue, which we are sensible of, and which must be thought highly to oblige us, in point of Duty, to be led by them, seem to be founded upon that Sense, of the Baseness of Vice, and of the Shame, of yielding to it; and that Sense of the Beauty of Virtue, and of the Delight of complying with it, which we are capable of arriving at, meerly by the free and genuine Use of our Senses and Faculties, as appears, in that Children are careful to avoid Vice, and practise Virtue before they have any considerable Sense of their Obligation thereto from God's Command; and in that not only Children, but grown Persons also are careful to avoid and do, as hath been said, in the Sight of others, who in private, where yet they know God sees them, are apt to be led aside: And therefore, the Apostle might set Repentance from dead Works before Faith towards God, because we are moved to repent, as hath been said by Senses naturally arising upon the free and genuine Use of our Faculties, before we are sensible of God's Commands in relation thereto.

So, collecting the Sum of what hath been said, Repentance from dead Works may be said to be an Habit consisting in a sincere Resolution of forsaking all wicked Deeds and Thoughts, and of walking in the Paths of Virtue.

And the having the Foundation-Stone, *Repentance from dead Works*, laid in us, is having put on such a Resolution of forsaking Vice, and complying with Virtue, as is set forth.

Sum of first
Particular.

Second Particular.

The second Particular is, *Faith towards God*, or Faith upon God, where taking the Faith in order to a Progress in Religion, and exclusive of a Belief in Jesus Christ, and in all Things made known to us only by Revelation (which is included in the Doctrine of Baptisms, and in the other Foundations following, as far as is needful for a Beginner in Christianity, as may be gathered from what will be said under those Particulars;) I say, taking the Faith in the Sense laid down, *Faith upon God*, will be most reasonably expounded to be that Faith the Apostle refers to, when he saith, *He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him*, Heb. xi. 6. Which Faith is a Belief, that there is a Supream Being called *G O D*, and a Confidence in that Being; that he will reward us, if we comply with the Motions of Virtue and Piety; and by Implication also, it is a Fear or Dread that this Being will punish us, if we yield to the Impulses and Insinuations of Vice, and neglect to comply with Virtue and Piety.

For such a Faith, at least, is very needful to be joined to the Foundation of *Repentance from dead Works*, to strengthen and quicken that Resolution of forsaking Vice, and complying with Virtue, included in that Foundation, by raising up in us a Fear of Punishment for Sin, and an Hope of Reward for Piety, whereby we shall be prompted to good Effect, to avoid Sin, and to betake our selves to Piety; for otherwise the Lusts and Enticements of Sin will be too hard for the natural Sense of the Odiousness of Vice and the Beauty of Virtue, and will beat down all the Force it can have upon us.

Now, as by the free and genuine Use of our Faculties, in reflecting upon our Deeds and Thoughts, we seem to be capable of being brought to perceive the Baseness of Vice, and the Beauty of Virtue, and to be stirred up to avoid the one, and to betake our selves to the other, as hath been said: So by the free and genuine Use of our Faculties, in reflecting upon, and considering the Natures of the several Beings of the World, and the Dispensations of Affairs and Circumstances, we seem to be capable of being brought to believe, that there is a Supream Being (called *G O D*) who will punish us, if we follow the Proposals of Vice, but who will reward us if we follow after Virtue. And I apprehend

prehend our Faculties are so disposed by the Maker of all Things, as that the Observation and Consideration of the Things mentioned, is naturally apt to imprint a Belief hereof upon our Minds, and so powerfully as to render us inexcusable in the Sight of God, if we are not affected with such Belief hereby. As may appear, in that the Belief of a Deity, and of a Judgment to come, is found by Experience, to be generally implanted in Men of all Nations, Complexions and Ages, as well unlearned Men, who know not in the least how to prove their Belief by Arguments, as learned. And also, this appears in that the Apostle tells us, *Rom. i. 20. That the invisible Things of God, from the Creation of the World are clearly seen, being understood by the things that are made, even his eternal Power and Godhead*, to the end that they might be without excuse; that is, to the end that those spoken of, *Verse 19.* who are to be thought a great Number, including Men of all Capacities, might be without Excuse, for not knowing the Things of God, or the eternal Power and Godhead of God; which, it is said, were made manifest in them, that is, as must be conceived by being *clearly seen, in being understood by the things which were made.* In which Words, the Vision of the eternal Power and Godhead of God, by the things which were made, or by the Natures of the several Beings of the World, and the Dispensations of Affairs and Circumstances, can no otherwise be clear to unlearned and ignorant Men, who are not capable of forming, or apprehending Arguments upon this Subject; and who must be supposed to make up a great Number of those who are referred to *Verse 19.* than by a natural Emergence of the Belief of the eternal Power and Godhead of God, upon observing and considering the Natures of the several Beings, and the Dispensations mentioned; and those in whom this Belief did not emerge upon the Observation and Consideration mentioned, must be supposed to be biassed or perverted, not to admit such Belief by Prejudices or corrupt Affections, and to be without Excuse for being so biassed or perverted. And the Apostle seems to ascribe our Attainment to this Faith, to that Evidence of it which results from the genuine Use of our Faculties, in observing and considering Things without teaching, because he hath distinguished the four last Foundations, which cannot be attained to but by the teaching of

Divine Revelation, by the Name of *Doctrines*, in Contradistinction to this Foundation of Faith, as well as to that of Repentance ; which is attainable without teaching likewise, as hath been said.

And I apprehend we are very much disposed to such Belief, from the Consideration of our Sense of the Immorality and Morality of our Deeds and Thoughts, and from our inward Aversion to the one Sort, and Approbation of the other : For the Sense of Immorality, and Aversion thereto, and of Morality and Approbation thereof, seems to include within it self an Acknowledgment of some mighty Being, who approves us for our good Deeds, and disapproves us for our Vices ; and therefore Faith upon God seems with good Reason to be assigned the Foundation-Stone next in Order following *Repentance from dead Works*, as being naturally suggested to us by the Sense of Morality and Immorality, and the like, included in *Repentance from dead Works* ; and as being necessary to strengthen and quicken that Resolution of following after Virtue, included therein also, as hath been said.

Sum of second Particular.

So, collecting the Sum of what hath been said, *Faith towards God*, may be said to be an Habit consisting in a Belief, that there is a Supream Being, called GOD, and a Confidence in him, that he will reward us if we comply with the Motions of Virtue and Piety, together with a Fear and Dread of him, that he will punish us if we yield to the Impulses and Insinuations of Vice, and neglect to comply with Virtue and Piety.

And the having the Foundation-Stone, *Faith towards God*, laid in us, is being endued with such a Belief, such a Confidence, and such a Fear, as is set forth.

The other four Particulars which follow (which are Foundations, or Foundation-Stones) are called *Doctrines*, that is, Objects of Belief which we are taught, as being such as we cannot attain to without the teaching of Divine Revelation, as may be conceived. And these may be said in a peculiar Manner to be Doctrines of the Christian Religion, as being Doctrines which no other Religion, but the Christian, doth clearly teach ; whereas the other two, so far as they can be called *Doctrines*, may be said to be Doctrines of Natural Religion, or such Doctrines as naturally result upon the free and genuine Use of our Faculties, in observing and considering Things, as hath been said. And again, these

these may be called Fundamental Doctrines of the Christian Religion, as being compared to Foundation-Stones in a Building, in regard they are as the Foundation of that Progress in Christian Knowledge and Practice, which every Member of Christ's Church ought to make in the Course of his Life, and which he cannot begin to make 'till these Doctrines are laid in his Heart.

And so we may distinguish the Fundamental Doctrines of the Christian Religion into four Heads; namely, into the Doctrine of Baptisms, the Doctrine of laying on of Hands, the Doctrine of the Resurrection of the dead, and the Doctrine of eternal Judgment.

The third Particular, or first Fundamental Doctrine, is the Doctrine of Baptisms: For understanding the meaning of which, it is to be considered, 1st. That it is said of our first Parents, *Adam and Eve*, before they had sinned; *And they were both naked, the Man and his Wife, and were not ashamed*, Gen. ii. 25. that as soon as the Man had sinned, by eating of the *Forbidden Fruit*, it is said, *And the Eyes of them both were opened, and they knew that they were naked, and they sowed Fig-Leaves together, and made themselves Aprons*. And when they heard the Voice of the Lord God walking in the Garden they hid themselves; and being found out, *Adam said to God, I heard thy Voice in the Garden, and I was afraid, because I was naked, and I hid my self; to which God replied, Who told thee that thou wast naked? hast thou eaten of the Tree wherof I commanded thee that thou shouldst not eat of it?* Gen. iii. 7, 8, 9, 10, 11. And lastly, It is to be considered, that God had said to *Adam* at his Creation, *Of the tree of the knowledge of good and evil thou shalt not eat of it, for in the day thou eatest thereof thou shalt surely die*, Gen. ii. 17.

From all which Sayings, duly laid together and considered, it will most reasonably appear, that before *Adam and Eve* had transgressed God's Command in eating the *Forbidden Fruit*, they had no sinful Lusts of the *Flesh*, discovering themselves in any of the Parts of their Bodies; and for that Reason they were not ashamed to be seen naked; but that immediately, upon the Man's eating, the Motions of fleshly Lust did break forth, (being caused to break forth by their eating that Fruit) whereby they were prompted to make Aprons

Third Particular; or, first Fundamental Doctrine. First Paragraph. First Part.

to hide those Parts in which those fleshly Motions did discover themselves.

Also from hence it appears, That immediately upon eating the Forbidden Fruit, our first Parents were under the Sentence of Death; which Death is to be understood to be both a corporal Death, and a spiritual Death, they being hereby put into such a State as that their Souls must be separated from their Bodies, whereupon their Bodies would dissolve and turn to Dust, according to God's Words upon this Occasion, *Gen. iii. 19.* which is the corporal Death. And also they being hereby under a Sentence of being deprived of the Communion of God's Spirit, and of being banished from the Participation of his Sight for evermore; as appears in that it is said of those who having need of a Saviour are without Christ, (and such were our first Parents upon their Fall) that they are *Strangers from the covenants of promise, having no hope, and without God in the world,* *Eph. ii. 12.* And the being fully in this Condition is the Spiritual Death, or the Death of the Soul.

And the being under this Sentence of Spiritual Death, is most eminently, being under the Curse of God, from which Christ hath redeemed us, as will be shewn below.

Second Part.

Then it is to be considered, 2dly. That it is said by the Apostle, *Rom. 5. 12. As by one Man (Adam) sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.* And, Verse 18. *As by the offence of one (Adam) judgment came upon all men to condemnation; even so by the righteousness of one (Christ) the free gift came upon all men unto justification of life.* From whence it must be concluded, that the Sin of Adam did not only affect himself, but all his Posterity, both with Sin and with a Subjection to the Sentence of Death and Condemnation; and that not only those who live so long as to commit voluntary Sin, but even Infants, at or before their Birth, because, since Infants are frequently visited with corporal Death, if there were not some Sin in them God could not be justified in Suffering this Death (which is part of the Misery or Curse denounced against Sin) to pass on them; nor would that be a good Reason which the Apostle gives above, why Death passed upon all Men, if Infants who die had not Sin in them. And this Doctrine will be confirmed by David's Words, in his Repentance for a particular Crime, wherein among other Things,

Things, he confesseth, that he was *shapen in Iniquity*, and that *in Sin his Mother conceived him*, expressing hereby a Sense of his Vileness and Unworthiness in God's Sight hereupon. This is to be seen, *Psal. li. 5.* And these Words, since we have no Hint in the Scripture, setting forth, that *David's Case* herein was Particular to himself, do shew that all Men are shapen in Iniquity, and that in Sin their Mothers do conceive them; and that thereupon they are, from their Conception or Birth, vile and unworthy in God's Sight; which is to be under a Pollution, which is to be called sinful, and which is called *Original Sin*.

And if the want of knowing wherein this Iniquity, in which we are shapen, and wherein this Sin, in which our Mothers conceive us consists, be any Prejudice to this Doctrine, it may be considered, *1st.* That we are shapen, and conceived in fleshly Lust; which is to be thought to be that Lust which chiefly was caused to break forth in *Adam and Eve*, by their eating the Forbidden Fruit (upon which Account they were ashamed that their Nakedness should be seen;) and which was from them whose Natures were now corrupted; derived to all their Posterity; they having begotten no Child in their Innocency.

2dly. It may be considered, that the Act of this fleshly Lust, (though for necessary Reasons it be allowed of God in some Cases) is an impure Act in God's Sight, as appears in that upon all solemn Occasions of Devotion, we find Men are charged to refrain from it; as when the People of *Israel* were to receive the Commandments from God's Mouth, they were commanded to be ready against the third Day, and not to come at their Wives, *Exod. xix. 15.* So *1. Cor. vii. 5.* It is said, *Defraud ye not one the other, except it be with consent, for a Time that ye may give your selves to fasting and prayer, and come together again, that Satan tempt you not for your incontinency.* See to the like Purpose, *1 Sam. xxi. 5. Lev. xv. 16. 18. and Matth. xix. 12.*

And *3dly.* It may be considered, That Men being conceived in this impure fleshly Lust, are impure, and held guilty of sinful Pollution upon that Account. And farther, it is to be considered, That all Men from their Conception, have in them, as in the Seed, this Lust, which they inherit from their Parents, as their Parents and Ancestors, up to *Adam and Eve*, inherited the

the same from those which begat and conceived them, and may be thought to be unclean in God's Sight upon that Account also.

Original Sin,
what.

And so the Original Sin, which we are held guilty of at our Conception, or Birth, which *David* is to be thought to have acknowledged in the *Psalms* li. before quoted, may be said to be a Deformity or Impurity in God's Sight, for being conceived in fleshly Lust, and for having in us, by Inheritance from *Adam*, fleshly Lust, as in the Seed.

And so, through *Adam's* Sin, all Men are conceived and born in sinful Pollution, and are therefore by Nature the Children of Wrath, under the Sentence of Death and Condemnation, or under the Curse of God.

Third Part.

Again, it is to be considered, 3dly, That this Lust of the Flesh which we receive, as in the Seed, at our Conception, grows and encreases in us, as our Bodies grow and encrease, and has such Power over us, as that thorough its Influence, we are very much enclined to commit Sin, or to act contrary to the Law of God; so much as that in some measure we cannot help it, and therefore are all incapable of walking in perfect Righteousness, and continually subject to fall into Sin, as we all abundantly find when we are grown up, and as may be gathered from the Apostle's Words, *Rom.* vii. 23. where he (whose Case herein is no where hinted to be particular to himself) tells us, *He saw another Law in his Members* (that is the Lust of the Flesh spoken of) *warring against the Law of his Mind, and bringing him into Captivity to the Law of Sin, which was in his Members.*

Then it is to be considered, That for every Sin we commit we lay our selves under the Curse of God, included in that general Denunciation to *Adam*, *Gen.* ii. 17. viz. *In the Day thou eatest thereof thou shalt surely die*: These Words, according to the Comprehensiveness of Scripture Sentences, implying, In the Day any Man doth commit Sin he shall surely die. And accordingly, the Apostle tells us, *As many as are of the Works of the Law, are under the Curse*, *Gal.* iii. 10. That is, As many as have no other Dependance but upon their Observance of God's Law to give them a Title to Salvation, are under God's Curse; the Reason whereof is, because they cannot keep the Law of God

God without committing Sin, thorough the Influence of the Flesh. That the Reason here to be understood, why all such are under the Curse, is, because they cannot keep the Law of God without committing Sin, appears, in that the Apostle just below, at the twelfth Verse, tells us, *And the Law is not of Faith*, but the *Man that doth them shall live in them*, implying herein, That there is a Necessity to have Recourse to Faith, because we cannot do them; that is, Because we cannot keep the Law without committing Sin; and that it is the Influence of the Flesh which keeps us from being able to keep the Law without committing Sin, appears, in that the Apostle tells us, *Rom. viii. 3. That God sent his Son to do for us what the Law could not do, in that it was weak through the Flesh*; that is, God sent his Son to keep the Law, without committing Sin for us, which we were not able to do through the Flesh. So that naturally we are subject to fall continually under the Curse of God for our continually repeated Sins, as well as we are under the Curse of God for our Original Pollution.

'Tis true, the Curse which the Apostle refers to, is that delivered *Deut. xxvii. 26*. And the Law he refers to, is the Law of *Moses*. And though this Curse and this Law were not solemnly deliver'd till *Moses* his Time that we know of, yet both the Curse and the Law, as to the Moral Part of it (which only is here to be understood by the Law, as extending it self to all Mankind) are to be looked upon to have been in Effect delivered at the Creation; namely, The Moral Law, by Impression upon the Heart of Man by God, or by a necessary Emergence and Impression upon the Use of our Faculties: And the Curse in God's Words to *Adam*, and to all Mankind in him, *Gen. ii. 17. viz. In the Day thou eatest thereof thou shalt surely die*, as hath been said. Agreeably whereto the Apostle saith, *Rom. v. 13, 14. For until the Law Sin was in the World, but Sin is not imputed when there is no Law. Nevertheless, Death reigned from Adam to Moses, even over them who had not sinned after the Similitude of Adam's Transgression*; which is as much as to say, Sin was in the World all along, before the Law was given by *Moses*; and because Sin is not imputed when there is no Law, there must have been a Law all along, before *Moses* gave his, by which Men were held guilty of Sin; and though

though it was not an exprefs Law, as *Adam's* was, and therefore, though Men who transgressed it, did not Sin like as *Adam* did, by transgressing an exprefs Precept, yet it was such a Law as laid the Offenders under the Sentence of Death, or under the Curse of God: And what Law can that be which was in the World before *Moses* gave his, but that which the Apostle calls, *the Law written in our Hearts*? Rom. ii. 15. The same which I understand by the Moral Law, impressed upon the Heart of Man by God, or by a necessary Emergence and Impression upon the use of our Faculties. And what Sentence of Death, or Curse, can the Apostle mean, which the Offenders against this Law were under before *Moses's* Time, but that which God denounced against all Mankind in the Person of *Adam*, Gen. ii. 17. saying, *In the Day thou eatest thereof, (or in the Day thou sinnest,) thou shalt surely die*?

Sum of First
Paragraph.

So then, collecting the Sum of the Doctrines in this first Paragraph, it appears, that *Adam* by his Disobedience did pollute his own Nature, in such sort as to cause his Pollution to descend to all his Posterity to all Generations, whereby they not only come to be conceived or born in Original Sin, and upon that Account to be under the Sentence of Death, or the Curse of God, but also they come to be under the Power of the Flesh, so as to be incapable of walking in perfect Righteousness, to be continually subject to fall into Sin, and to fall under the Curse of God continually upon Account of their repeated Sins. So that naturally, upon both Accounts, Men are under a Sentence of having their Souls separated from their Bodies, whereupon their Bodies dissolve, and by Degrees turn to Dust; and also they are under a Sentence of being deprived of the Communion of God's Spirit, and of being banished from the Participation of his Sight for evermore.

Second Para-
graph.
First Part.

Secondly, It is to be considered in the 1st. Place, that it is said, *Eph. i. 4. that God chose the Saints in Christ before the Foundation of the World*; that it is said, *As in Adam all die, even so in Christ shall all be made alive*, 1 Cor. xv. 22. That it is said, *Gal. iv. 4, 5. When the Fulness of Time was come, God sent forth his Son, made of a Woman, made under the Law, to redeem them that were under the Law, that we might receive the Adoption of Sons*.

Sons. And *Luke i. 35.* that the Angel *Gabriel* told the *Virgin Mary*, how the *Holy Ghost* should come upon her, and the *Power of the Highest* should over-shadow her, whereupon she should conceive an holy thing, which should be called the *Son of God*; and *Verse 31.* That his Name should be called *Jesus*, who also was called *Christ*; *Matth. i. 16.* and accordingly we find, *Luke ii. 7.* That the *Virgin Mary* brought forth *Jesus* when her Time was accomplished, who is said to encrease in Stature, *Verse 52.* and to be about thirty Years of Age, *Luke iii. 23.* From which several Places duly laid together and considered, it appears, That God, in Mercy to us, resolved, before he made the World, to send his Son, who is called the *Christ*, in our *Flesh*, to redeem us from that deplorable Condition into which we should be fallen by the Sin of *Adam*; and that for this Purpose he did, in the Fulness of Time, cause a Man-child to be conceived by the over-shadowing of the *Holy Ghost*, in the Womb of a *Virgin* called *Mary*, which Man-child being called *Jesus*, the *Christ*, took an human Body from the *Flesh* of this *Virgin*, in which Body that Person known by the Name of the *Son of God*, dwelt for several Years together.

Then it is to be considered, 2dly, That this Son of God said, *He was come to fulfil the Law and the Prophets*, *Matth. v. 17.* That accordingly he was circumcised, *Luke ii. 21.* He was baptised of *John*, *Matth. iii. 16.* He sent the Lepers to the Priest, *Matth. viii. 4.* He kept the Feasts and Ordinances of the *Jews*, *John vii. 10.* He was so good a Man as to be able to challenge his most prying Enemies to convince him of Sin, *John viii. 46.* He could say to his Father, just before he was to be crucified, *I have finished the Work which thou gavest me to do*, *John xvii. 4.* And that the Righteousness of the Law is said to be fulfilled in us, by the Imputation of that perfect Righteousness which *Christ* in our *Flesh* performed for us, as is implied, *Rom. viii. 3, 4.*

From which several Places it appears, that during the Time this Son of God dwelt in our *Flesh*, he kept the Law of God to Perfection, and fulfilled all Righteousness.

Then it is to be considered, 3dly, That just after *Christ* had said he had finished the Work which God had given him to do, it is said, *And they took Jesus and led him away, and he, bearing his Cross, went forth into a Place*

a Place, called the Place of a Skull, where they crucified him, John xix. 16, 17, 18. That it was said, when he was crucified, and it was about the sixth Hour, Luke xxiii. 44. that it is said, And about the 9th Hour Jesus cried with a loud Voice, saying, My God, my God, why hast thou forsaken me? And when he had cried again with a loud Voice, he yielded up the Ghost, Matt. xxvii. 46, 50. And that it is said, Christ hath redeemed us from the Curse of the Law, being made a Curse for us; for it is written, Cursed is every one who hangeth on a Tree, Gal. iii. 13.

Also it is to be considered, that it is said, Then (immediately after Christ was crucified) they took the Body of Jesus, and wound it in Linnen Clothes, with the Spices, as the manner of the Jews is to bury, and laid him in a new Sepulcher in the Garden, in the Place where he was crucified, because of the Jews Preparation Day, John xix. 40, 41, 42. That it is said, Mark xvi. 9. Now when Jesus was risen early, the first Day of the Week, &c. that is the first Day after the Sabbath, on the Eve whereof he was crucified, which was within three Days and three Nights after he was crucified: That it is said, Luke xxiv. 13, 15. And behold two of them (his Disciples) went that same Day (on which Christ rose from the Dead) to a Village called Emmaus, and it came to pass, that while they communed and reasoned together, Jesus himself drew near, and went with them; and Verse 17. And he said unto them, What manner of Communications are these that ye have? &c. And Verse 36. And as they thus spake, Jesus himself stood in the midst of them (Ten of his Apostles, on the same Day on which he rose) and saith unto them, Peace be unto you. That it is said, Acts i. 3. To whom (the Apostles) he (Christ,) shewed himself alive after his Passion, by many infallible Proofs, being seen of them forty Days. That it is said, Acts i. 9, 10, 11. And when (at the end of forty Days from Christ's Resurrection) He (Christ) had spoken these things, while they beheld, he was taken up, and a Cloud received him out of their sight. And while they looked stedfastly towards Heaven, as he went up, behold, two Men stood by them in white apparel; which also said, Ye Men of Galilee, why stand you gazing up into Heaven? this same Jesus which is taken up from you into Heaven, shall so come in like manner as ye have

have seen him go into Heaven. And Lastly, that it is said, Mark xvi. 19. So then after the Lord had spoken unto them, he was received up into Heaven, and sat on the right hand of God.

From all which Places, duly laid together and consider'd, it appears, That immediately after Christ had fulfilled all Righteousness, and so finished the Work which God had sent him to do upon that score; he suffered himself to be put to a shameful cursed Death upon a wooden Cross, upon which he remained alive, in great Torture, for three Hours or above. (His death being a Cursed one in regard the Law saith, *Cursed is every one who hangeth on a Tree*, as Christ did on a wooden Cross; and it may be also in regard, that whilst he was upon the Cross, he, for a time being forsaken of his Father, might endure bellish Torments, to which purpose divers Places might be brought; *) that he was immediately buried, and within three Days and three Nights, rose from the Dead, and went to and conversed with his Disciples the same Day, as he did afterwards divers times, in the space of Forty Days, from his Resurrection; and that at the end of forty Days from his Resurrection, he ascended into Heaven, in his Human Body, and sat down on the Right hand of God the Father.

Deut. 21. 23.

* See Psal. 18.
4. & 116. 3.

So then, collecting the Sum of the Doctrines in this 2d. Paragraph, it appears, That God, in Mercy to us, resolved, before he made the World, to send his Son, who is called *the Christ*, in our Flesh, to redeem us from that deplorable Condition, of being under the curse of God by Nature, which we are under through the Sin of Adam; and that for this purpose, he did, in the fulness of time, cause a Man-child to be conceived by the over-shadowing of a Person, known by the Name of the Holy Ghost, in the Womb of a Virgin called *Mary*; which Man-child, being called *Jesús the Christ*, took an human Body from the Flesh of this Virgin, in which Body that Person, known by the Name of the Son of God, dwelt for several Years together. That, during the time he abode in our Flesh, he kept the Law of God to Perfection, and fulfilled all Righteousness; and that immediately after he had fulfilled all Righteousness, he suffered himself to be put to a shameful, cursed Death, upon a Cross which was made of Wood, where, for some time, (three hours or above)

Sum of Second Paragraph.

he

he endured extream Torments, being forsaken of the Father. That immediately after his Death, he was buried, and within three Days and three Nights, rose from the Dead, and on the same Day he rose from the Dead, he went to and conversed with his Disciples, as he did afterwards divers times, in the space of forty Days from his Resurrection; and that, at the end of those forty Days, he ascended into Heaven, in his human Body, and sat down on the Right hand of God the Father. And a Belief of the Particulars contained in this Sum, and in the Sum of the first Paragraph foregoing, doth most effectually tend to beget Religious Affections in us, and to engage us to lead Holy Lives.

But hereby we become sensible that our Condition, by Nature, is most miserable, and that we are under a necessity of seeking Redemption by Christ, in that we come to understand, that through the occasion of the Sin of our first Parent *Adam*, we are under a Sinful Pollution from our Birth, and under the Power of Lust, and thereupon, under the Curse of God; and that God, for the sake of redeeming us from this deplorable Condition, sent his Son in our flesh, to live and suffer in it, according to his Resolution to that purpose, before he made the World.

And hereby we become sensible of the Goodness of God towards us; and of his exact Justice, and Hatred of Sin; in that we see, that rather than we should be Miserable, God would send his Son to offer up himself a Sacrifice for us; in that we see, God would rather send his Son to fulfil his Law in our Flesh, and to offer up himself as a Sacrifice for our Sins, than excuse the Breaches of his Law, without an agreeable Satisfaction; and, in that we see, for the sake of destroying Sin, God would expose his Son to the greatest Sufferings.

And the Sense and Consideration of these Things, doth most powerfully move us to endue our Souls with Humility, Patience, Hatred towards Sin, and a deep awe of our Duty, or a fear of God; as also, with Love and Gratitude towards God and Christ, and an assurance, or a sure hope of obtaining the Favour of God, by applying our selves to the Conditions of his holy Covenant, in that, by seeing our selves of a deformed Original, and subject to the shameful, sinful Effects of Lust, from which we have no Power to redeem our

our selves, we shall be humbled with a Sense of our Wants and Imperfections ; in that, by seeing our selves surrounded with Guilt and Pollution, we shall think it the less hard upon us to suffer grievous Things, and so be moved to be easie under them ; in that, by seeing the Difficulties and Calamities which are occasioned to us through Sin, together with the odiousness of it in the sight of God ; we shall be stirred up to hate it for enthralling us, and for making us odious to our Maker ; in that, by seeing God would expose his Son to the greatest Sufferings for the sake of destroying Sin, and rather than he would excuse the Breaches of his Law, without an agreeable Satisfaction, we shall be moved to walk with awe in our Duty, to walk in the fear of God, lest we should be brought to a severe Account for our Sins and Omissions ; and in that, by seeing the infinite Love and Pity of God and Christ towards us, in Christs passing through a course of Righteousness in our Flesh, and offering himself up as a Sacrifice for us ; we shall be moved most heartily to Love God and Christ in Requital, and to endeavour to please God in most grateful Manner, by walking in all Godliness, according to the Conditions of his holy Covenant, and in full hope, or assurance of obtaining his Favour thereby, which we can by no means doubt of, after such a Demonstration of God's Love to us as is given us, in his sending his Son in the Manner, and for the Purposes mentioned.

So that a belief of the Particulars contained in the Sum spoken of, does make us sensible of such things as most Powerfully tend to beget those Affections mentioned in us, which, upon a little Thought, will appear to be most Religious. And, also a belief of those Particulars, doth tend to stir up the strongest Passions in us, namely Anger at the Sense of our Sufferings upon the account of Sin, together with fear, Love and hope, or assurance of Favour with God, whereby we are most effectually prompted to engage our selves in leading Holy Lives.

Thirdly, It is to be considered in the First place, that *Philip* told the Eunuch upon his request to be Baptized, *That he might be Baptized if he believed with all his Heart*, to which the Eunuch answered, *he believed that Jesus Christ is the Son of God*, Acts viii. 37. From whence it appears that a belief that Jesus Christ is the

Third Paragraph, First Part.

Son

Son of God, is a Qualification necessary to entitle us to Baptism.

Now since Scripture Words and Phrases do for the most part include, under some general Term, abundance of Particulars, having relation to that General, which serve to advance Godliness; and since the belief that Jesus Christ is the Son of God, (as must needs be thought) is in order to beget Religious Affections in us, and to prompt us to engage our selves in leading holy Lives; Therefore it will appear, that a belief that Jesus Christ is the Son of God, is a belief of those Particulars contained in the Sums of the 1st. and 2^d. Paragraphs, because those Particulars have relation to the general Term of belief in Jesus, and most effectually tend to beget Religious Affections in us, and to prompt us to engage our selves in leading holy Lives, as hath been shewn.

And further, it may be considered, although such a belief as I have named, may be sufficient to entitle us to Baptism; yet such a belief is not sufficient to secure to us the benefits of Christ's Passion, that implying such a Resolution of walking after the Spirit and not after the Flesh, as is made good afterwards in the Course of our Lives, besides, a belief of the Particulars mentioned. For since we are told, *Rom. viii. 1. There is no Condemnation to them which are in Christ Jesus, who walk, not after the Flesh but after the Spirit*, which implies, that those who are to reap Benefits from Christ's Passion, must walk after the Spirit and not after the Flesh; and since our belief in Christ is said to be imputed to us for Righteousness, *Rom. iv. 24. Since also, St. James expounds the believing, which was imputed to Abraham for Righteousness, to be such a Faith as was made perfect through Works. James ii. 22. 23.* Consequently the belief in Jesus necessary to impute Righteousness to us (or to secure to us the benefits of Christ's Passion, of which the imputation of Righteousness is a considerable one, as will be shewn below *) is such a belief, as is made perfect through Works, as *Abraham's* was; that is such a belief as is made perfect, by our walking after the Spirit and not after the Flesh, in the Course of our Lives; which those, who are to reap benefits from Christ's Passion must do, as is said above. From whence it appears, that a belief in Jesus, necessary to secure to us the Benefits of Christ's Passion, includes such a Resolution

* In the End
of the Sixth
Part.

solution of walking after the Spirit and not after the Flesh, as is made good afterward in the Course of our Lives, as well as it includes a belief of the Particulars mentioned.

And this further appears, in that every one at their Baptism makes (or ought to make) a Profession, that they will not walk after the Flesh, and that they will walk after the Spirit, as appears from Col. ii. 12. where it is said, *we are buried with Christ in Baptism (in putting off the Body of the Sins of the Flesh, as it is Verse 11th)* wherein also we are risen with him through the Faith of the Operation of God. That is as much as to say, we profess in our Baptism, to mortifie, or bury as it were, all our carnal Affections and sensual Lusts, even *as the body of our Lord Jesus Christ was buried*, which was also represented by dipping the Head under the Water in Baptism, according to the Practice of former Ages. And this is to profess, and consequently to resolve, that we will not walk after the Flesh.

And farther, this is as much as to say, we profess and resolve in our Baptism likewise, to lead a Holy Life, in all godly Sincerity and Diligence, rising, as it were, from a dead State in Sin, to a living State in Righteousness, even as our Lord rose from the Dead, which is represented, by lifting the Head out of the Water in Baptism. And this is to profess and resolve, that we will walk after the Spirit.

So then a Belief in Jesus Christ necessary to entitle us to Baptism, and to secure to us the Benefits of his Passion, is a Belief of those Particulars contained in the Sums of the 1st. and 2d. Paragraphs; implying a Resolution of walking after the Spirit, and not after the Flesh, which is made good afterward in the Course of our Lives.

Then it is to be considered, *Secondly*, That it is said, *Gal. 3. 13. Christ hath redeemed us from the Curse of the Law, being made a Curse for us: for it is written, Cursed is every one that hangeth on a Tree.* In which place the Redemption from the Curse of the Law, by Christ, is the same thing with the deliverance from *Condemnation*, in the forequoted place, *Rom. -viii. -1.* where it is said, *There is therefore now no Condemnation to them which are in Christ Jesus, who walk not after the Flesh, but after the Spirit.* The Redemption or the Deliverance from Condemnation spoken of (since corporal

Second Part.

Death passes upon all Men) being a deliverance from Spiritual Death, upon the account of Sin, and that not only Original Sin, but also Actual Sin. And the *We* who are redeemed here, are those in the forequoted place, who are said to be in Christ Jesus, who walk not after the Flesh, but after the Spirit; and in that the instrumental Cause of their Redemption, or of their deliverance from Spiritual Death, consists in Christ's being made a Curse for them, which he is said to be made for them, by hanging on a Tree, that is, by hanging on the Cross, according to Deut. xxi. 23. it appears, that Christ's cursed Death on the Cross, is imputed to them, as if Spiritual Death had been undergone by themselves, to redeem them from Gods Curse, or from Spiritual Death, upon the account of all Sin: And agreeably hereto it is said, Heb. ii. 9. *But we see Jesus, who was made lower than the Angels, (for a little while) for the suffering of Death, crowned with Glory and Honour; that he, by the grace of God, should taste Death for every Man.*

Third Part: Thirdly, It is to be consider'd, that it is said, Mark xvi. 16. *He that believeth and is Baptized, shall be saved;* that is, at least, shall be delivered from Spiritual Death, upon the account of all Sin. In which place those, which believe and are Baptized, are the same with those in the forequoted place, Rom. viii. 1. who are said to be in Christ Jesus, who walk not after the Flesh, but after the Spirit; the being Baptized here being more particularly referred to the being in Christ there; and the believing here (being that Belief in Jesus Christ, necessary to entitle us to Baptism, and to secure to us the Benefits of Christ's Passion) being more particularly referred to the walking after the Spirit, and not after the Flesh there; inasmuch as that Belief doth imply a Resolution of walking after the Spirit, and not after the Flesh, which is made good afterward in the Course of our Lives, as hath been said. And lastly, the being Saved here, referring more particularly to the not being under Condemnation there.

So then, all Men who believe according to the Sense in which believing is to be taken, and who are Baptized, shall be saved; that is, shall be delivered from Spiritual Death, upon the account of their Sins, through the imputation of the Cursed Death of Christ to them; or, more particularly, all those who believe the Doctrines contained in the Sums of the 1st. and 2^d. Paragraphs; who likewise

wise resolve to follow the Precepts of Christ, in *walking after the Spirit, and not after the Flesh*; and who make good such Resolution afterward, whilst they abide in this World: All these have the cursed Death of Christ imputed to them, at their Baptism, as if Spiritual Death had been undergone by themselves, to redeem them from the Sentence of Spiritual Death, upon the account of all their Sins, as well Actual Sins as Original Pollution.

Agreeably whereto it is said, 1 *Pet. iii. 21. The like Figure whereunto even Baptism doth also now save us, not the putting away the filth of the flesh, but the answer of a good conscience toward God*; that is as much as to say, as heretofore in the Flood Noah and his Family were saved from drowning, or from corporal Death, by the Power of the Water in lifting up the Ark; so Christians are saved from Spiritual Death upon the account of their Sins, by the Power of the Water in Baptism; not in that the Filth of the Flesh is thereby washed away, but in that, by bearing a good Conscience toward God, in walking after the Spirit, and not after the Flesh, they are thereby released from the Judgment denounced against their Sins, through the Imputation of Christ's cursed Death to them, and so are saved from spiritual Death, upon the Account of their Sins.

And to this agrees that Necessity of Admission by Baptism, to be in Christ, in order to obtain the Benefits of his Passion, which is set forth, *Acts x. 44th. Verse*, and onwards, where it appears, that it was not sufficient that the Holy Ghost was fallen on the Gentiles there spoken of, but that they must also be Baptized, as may be seen in the *47th and 48th Verses*, where it is said, *Can any Man forbid Water, that these should not be Baptized, which have received the Holy Ghost, as well as we? And he (Peter) commanded them to be Baptized in the Name of the Lord Jesus.*

Then it is to be considered, *Fourthly*, that our Sa- Fourth Part.
viour commanded his Apostles to *teach all Nations, and to baptize them in the Name of the Father, and of the Son, and of the Holy Ghost, Matth. xxviii. 19.* from whence it appears, That Christians, in their Baptism, are baptized by, or receive Graces from, three distinct Persons, called by the Name of the Father, the Son and the Holy Ghost; a Deed which is done by one

Person in another Persons Name, being to be look'd upon as the Deed of that Person in whose Name it is done.

Also it is to be considered, That *Ananias* said to *St. Paul* at his Conversion, *Arise and be Baptized, and wash away thy Sins, Acts. 22. 16.* And that *St. Peter* said to the converted *Jews*, *be baptized in the Name of Jesus Christ, for the Remission of Sins, Acts ii. 38.* From whence it appears, That true Believers are, in their Baptism, washed from their Sins, or have their Sins forgiven them; that is, as must needs be expounded, they are washed from the Guilt of their Sins, so as not to have their past Sins any longer imputed to them, whereby they are rendered negatively Righteous at least, and admitted to Reconciliation with God, or delivered from his Wrath, upon the account of all past Sins, as as well Actual as Original; for we are reconciled to God, or delivered from his Wrath, in not having our Sins imputed to us, as appears from *2 Cor. v. 10.* and from *Rom. v. 10.* from the first of which places likewise we are taught, that it is the Father who washes us from the guilt of our Sins, through the Son, that is, through some application of the Son; for it is said there, *God (the Father) was, through Christ, reconciling the World to himself, not imputing their Trespases to them;* that is, God the Father reconciles us to himself, by washing us from the guilt of Sin, so as to render us negatively holy at least, through some application of the Son.

Fifth Part.

Then it is to be considered, *Fifthly*, That it is said, *1 Cor. vi. 11. And such (Sinners as I have been speaking of) were some of you, but ye (since your Conversion to Christianity) are washed, or rather have been washed, but ye are sanctified, or rather have been sanctified, but ye are justified, or rather have been justified, in the Name of our Lord Jesus, and by the Spirit of our God.* From whence it appears, that Christians, in respect of their Sins, are made partakers of three distinct Graces, which are severally called washing, sanctifying, and justifying, and that they are made partakers of them *in the Name of our Lord Jesus, and by the Spirit of our God.*

Now, since Christians, who are Baptized in the Name of the Father, Son, and Holy Ghost, are said to be Baptized in the Name of the Lord Jesus, without the addition of any other Person's Name, in divers Places, particularly in the forequoted place, *Acts ii. 38.*
And

And since Christians, in their Baptism, are washed from their Sins, as hath been shewed, therefore the washing here, which is said to be in the Name of the Lord Jesus, is to be concluded the washing in Baptism. And likewise, the sanctifying, and the justifying here to be understood, are to be taken for Graces conferred in Baptism, because said to be (or to have been) applied *in the Name of the Lord Jesus, and by the Spirit of God*; that is, according to the comprehensive way of Scripture speaking in the Name of the Father, Son and Holy Ghost; since, as hath been said, the Baptism in the Name of the Father, Son and Holy Ghost, is in divers Places expressed in the Name of the Lord Jesus only.

So then we are to conclude, that in Baptism, in respect of our Sins, we are washed, that is, as hath been explained, (in the *Fourth Part*) God the Father, in our Baptism, reconciles us to himself, by washing us from the guilt of Sin, so as to render us negatively Righteous at least, through some application of the Son. And farther, we are to conclude, that in Baptism, in respect of our Sins, we are sanctified and justified.

And to this Doctrine agree the Apostle's Words, *Gal. iii. 27. namely, For as many of you as have been baptized into Christ, have put on Christ*; that is, you who truly believe, did at your Baptism put on Christ; where there having put on Christ, denotes their being made the Children of God, in the *26th Verse*. So that in Baptism, true believers are made the Children of God, and whatsoever can reasonably be supposed to be included in their being washed, sanctified, and justified, may, with greatest Reason, be supposed to be included in their being made the Children of God.

Now, as to justifying, it is said, *Rom. iv. 2. 3. If Abraham were justified by Works, he hath whereof to glory, but not before God; For what saith the Scripture? Abraham believed God, and it was counted to him for Righteousness*; that is as much as to say, *Abraham was not justified by Works, and therefore he hath no pretence to Glory, but Righteousness was counted or imputed to him, by believing*; that is, *Abraham was justified by believing*; so that God's justifying any Person, is imputing Righteousness unto him. Agreeably whereto, in the *6th and 11th Verses*, imputing Righteousness to Men is used for justifying them.

Sixth Part.

Then it is said, *Rom. viii. 30. Whom he (God the Father) justified, them he also glorified*; that is, those whom God the Father justified, he entitled to an eternal State of Glory in Heaven: So that it is God the Father who justifieth us, and who thereupon entitles us to Glory in Heaven, Agreeably whereto, also it is said, *Titus iii. 7. That being justified by his Grace, we should be made heirs according to the hope of Eternal Life.*

Now since it is God the Father who washes us likewise, as hath been said; since also we are justified as well as washed in the Name of Christ, in the Name of the Son, as well as in the Name of the Father, as hath been said; since likewise, washing in the Name of the Father and of the Son, is the Father's washing us in Baptism, through some application of the Son, as hath been said; the justifying here will, in all reason, be concluded to be the Father's justifying us in Baptism, through some application of the Son, or the Father's imputing Righteousness to us, and entitling us to Degrees of Glory in Heaven, through some application of the Son.

So then, since justifying is imputing Righteousness to us, and since washing is imputing Righteousness to us also (because it is to be taken for washing us from the guilt of Sin, or not imputing our Sins to us, which implies an imputation of negative Righteousness to us at least, as hath been said) and since washing is to be taken for a Grace something less perfecting our Souls than justifying, because washing only entitles us to Reconciliation with the Father, or Deliverance from Wrath upon the account of Sin, as hath been said; whereas justifying, as hath been said, entitles us to Glory in Heaven; since also, as it hath been said, washing imputes no more than negative Righteousness to us, it must be concluded, that justifying is imputing positive Righteousness to us, or a perfect fulfilling of the Law of God, whereupon we are entituled to Glory in Heaven.

Again it is said, *1 Cor. i. 30. But of him (God the Father) are ye in Christ Jesus, who was made for us wisdom from God, and righteousness, and sanctification, and redemption. In which Words the Righteousness which Christ is said to be made for us, is, in all reason, to be thought that perfect Righteousness which Christ acquired in our Flesh*

Flesh, by keeping the Law to Perfection, and by fulfilling all Righteousness, as hath been said. And farther, this Righteousness (including both the Negative and Positive Righteousness spoken of) must be thought to be the Righteousness which is imputed to us, through the Son's application of it to us; to wash us, and justify us, as hath been said, there being no other Righteousness to be thought on, which can so fitly be applied to Men for the purposes mentioned. And so the Application of the Son, through which the Father washes and justifies us in Baptism, as hath been said, is the Son's application of his perfect Righteousness to us, both Negative and Positive.

Then again it is said, *Eph. i. 7. In whom (Christ) we have Redemption through his Blood, the forgiveness of Sins.* And *Rom. xv. 9.* it is said, much more than being now justified by his Blood, we shall be saved from Wrath through him: From which Words it appears, that we have our Sins forgiven us (or are washed); and also are justified, in respect of our Sins, by the blood of Christ, that is through the Merits of the Sacrifice of Christ.

And so we are to conclude, That in Baptism the Son applies his perfect Righteousness, both Negative and Positive, which he acquired in our Flesh, to us; whereupon the Father, through the Merits of the Sacrifice of Christ, imputes both negative and positive Righteousness to us; by the 1st. namely, by imputing Christ's negative Righteousness to us, washing us from the guilt of Sin, and reconciling us to himself; and by the second, namely, by imputing Christ's positive Righteousness to us, justifying us in respect of our Sins, or accounting us perfect Fulfillers of the Law of God, and entitling us to Degrees of Glory in Heaven.

Washing,
what.

Justifying,
what.

And farther, we are to conclude, That in Baptism we are sanctified.

Then as to Sanctifying, our Saviour tells us, *Matth. Seventh Part; xv. 19, 20. For out of the Heart proceed evil Thoughts, Murders, Adulteries, Fornications, Thefts, False Witness, Blasphemies; These are the Things which defile a Man; that is, which defile a Man's Soul; from whence it may appear, That sinful Acts and Habits do pollute a Man's Soul. Agreeably whereto our Lord saith of the Pharisees, That their inward Part is full of Ravening and Wickedness, Luke xi. 39. That is, their Soul is polluted with Ravening and Wickedness, and*

that, as must be understood, through their hypocritical wicked Practices. Agreeable also whereto it is said of the impure and unbelieving, That even their Mind as well as their Conscience is defiled or polluted, *Titus i. 15.* And this Pollution of Soul or Mind, which is the evil Treasure of the Heart spoken of *Matth. xii. 35.* must be conceived to consist in the Soul's being of a wicked Frame and Temper; namely, in its being of a lascivious, worldly proud, ambitious, angry, revengeful, hating, and envious Frame and Temper, or of such like Temper; agreeably whereto it is said of the Men of corrupt Minds, spoken of *2 Tim. iii. 8.* *That they are covetous Boasters, proud Blasphemers, &c.* that is, their Souls are of such a Frame and Temper, as that from thence they are to be denominated, *covetous Boasters, proud Blasphemers,* and such like.

Then our Saviour tells us, *John iii. 34.* *He that committeth Sin is the Servant of Sin;* that is, He that suffers himself to be drawn aside to commit Sin, doth thereby give the Motions of that sort of Sin, and of others depending on it, such Power over him, as in some Degree to enslave himself to them; from whence it appears, that sinful Acts and Habits do also enslave the Soul to sinful Affections; upon which Account the Soul may be said to be polluted likewise. Though this Slavery of the Soul to sinful Affections may seem to be included in its being of the wicked Frame and Temper mentioned.

Then our Saviour, in the sixth Chapter of *St. Matthew*, having exhorted to avoid Covetousness, and delight in Worldly Satisfactions, subjoins, *the Light of the Body is the Eye, if therefore thine Eye be single, thy whole Body shall be full of Light; but if thine Eye be evil, thy whole Body shall be full of Darknes,* Verse *xxii. 23.* In which Words, by the Light of the Body, and by the Eye, he sets forth the Light of the Soul, and the Spiritual Understanding and Conscience, and reaches us, That by indulging evil Affections, such as Covetousness and Delight in Worldly Satisfactions, we darken the Light of the Soul, and dull the Spiritual Understanding, and stupify and pervert the Conscience: Upon which Account the Soul may be said to be polluted likewise. Agreeably whereto the Apostle sets forth, That the Gentiles, who walk in the Vanity of their Mind, or who indulge themselves in evil or sinful

sinful Affections, have their Understanding darkned, being alienated from the Life of God, through the Ignorance that is in them, because of the Blindness of their Hearts, and that they are past feeling, which must be understood to be in having their Conscience stupified and perverted; in which Sense the Pollution of the Conscience spoken of *Titus* i. 15. is to be understood.

So that Sin doth not only render us liable to Spiritual Death, affect us with Guilt, and put us under a Necessity of being justified, as hath been said; but it also affects us with Pollution of Soul, in making our Souls of a lascivious, worldly, proud, ambitious, angry, hating, revengeful, envious, and such like Frame and Temper, in enslaving the Soul to sinful Affections, in darkning the Light of it, and stupifying and perverting the Conscience. And there seems to be no way whereby the Soul is capable of being polluted, in the Sense Pollution is here to be taken, but what is included in the several Ways mentioned.

Again, it is said *Psalms* li. 2. *Wash me thoroughly from mine Iniquity, and cleanse me from my Sin.* From which Words we may gather, That we have need not only of being washed from our Iniquity, that is, of being washed from the Guilt of our Sins (to which I may add, and of being justified in respect of our Sins also) but that we have need likewise of being cleansed from our Iniquity, that is, of being cleansed from all Pollution of Soul occasioned by our Iniquity. Agreeably whereto *St. John* tells us, *If we confess our Sins, he is faithful and just (not only) to forgive us (or to wash us from the Guilt of) our Sins (but also) and to cleanse us from all Unrighteousness;* that is, to cleanse us from all Defilement of Soul occasioned by Sin, *1 John* i. 9.

Now, since we have need of being cleansed from all Pollution of Soul occasioned by Sin, as well as we have need of being washed and justified; and since Sin doth pollute our Souls in making them of a wicked Frame and Temper, in enslaving the Soul to sinful Affections, in darkning the Light of it, and stupifying and perverting the Conscience; besides that, it affects it with Guilt, and puts us under a Necessity of being justified, and exposeth us to the Danger of Spiritual Death, as hath been said; therefore it will follow

follow, that our Souls have need of being cleansed from their Pollution, in respect of the Particulars mention'd. And farther, since there seems to be no Way whereby the Soul is capable of being polluted in the Sense Pollution is here to be taken, but what is included in those Particulars, as hath been said, consequently the cleansing the Soul from the several sorts of Pollution mentioned, seems to be all the cleansing the Soul stands in need of, in respect of the Pollution here to be understood.

Again, cleansing the Soul from the several sorts of Pollution mentioned, must, in all Reason, be on God's part a Grace restoring the Soul to that Purity of Frame and Temper, to that Power of driving out and resisting sinful Affections, and to that Light of Understanding and Liveliness of Conscience from whence it is fallen by Sin; and accordingly we find, that, by the Favour of God, the Faithful receive Graces to these Purposes, as is implied, in that *David* having confessed his Sin, and having desired in general to be cleansed from it, doth afterward more particularly beg of God *to create in him a clean Heart, and to renew a right Spirit within him*, *Psal. li. 10.* Wherein he must be supposed to beg, That his Heart or Soul might be restored to that Purity of Frame and Temper from whence it was fallen by Sin, and that it might be renewed in Light or Strength. To which Purposes also *David* speaks of God's *enlightning his Darknes*, *Psal. xviii. 28.* and prays to God to give him Understanding to incline his Heart to God's Testimonies, and to quicken him in God's Way, *Psal. cxix. 34, 36, 37.* Also to these Purposes the Apostles prays, *That we might be strengthened with Might in the inner Man*, *Eph. iii. 16.* And saith, *That we, true Believers, have put on the new Man, which is renewed in Knowledge, after the Image of him that created him*, *Cor. iii. 10.*

Then Sanctification here to be understood, being a Grace on God's Part, as being wrought in the Name of the Lord Jesus, and by the Spirit of our God, and being a Grace making us Holy, as the Word doth import; and likewise farther, being a Grace distinct from washing and justifying, as is observed, it must be allow'd to be a Grace on God's Part, cleansing the Soul from Pollution, distinct from his washing and justifying it; that is, since cleansing the Soul from the several

several sorts of Pollution mentioned above, seems to be all the cleansing the Soul stands in need of, in respect of the Pollution here to be understood, Sanctification may be said to be a Grace on God's Part, restoring the Soul to that Purity of Frame and Temper, to that Power of driving out and resisting sinful Affections, and to that Light of Understanding and Liveliness of Conscience, from whence it is fallen by Sin.

Again, it is said, *Jude i. 1. To them that are sanctified by God the Father, and preserved by Jesus Christ.* From whence it appears, *That we are sanctified by God the Father*; that is, by the Will of the Father, in regard the Work of sanctifying on God's part, is attributed to the Holy Ghost, as will be shewn below, and in regard we are said to be *sanctified by the Will of the Father*, Heb. x. 10.

Also it is said, *1 Cor. i. 2. To them that are sanctified through Christ Jesus.* From whence it appears, *That God the Father sanctifies us, or wills us to be sanctified through Christ Jesus*, that is, through the Merits or Purchase of the Sacrifice of Jesus, the Church being said to be purchased by the Blood of God (the Son) *Acts xx. 28.* Agreeably whereto it is said, *Heb. x. 29. And hath counted the Blood of the Covenant, through which he was sanctified, an unholy Thing.*

And again it is said, *Rom. xv. 16. That the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost*; that is, by the sanctifying Work of the Holy Ghost; namely, by the working of the Holy Ghost in their Souls, whereby they are restored to that Purity of Frame and Temper, to that Power of driving out and resisting sinful Affections, and to that Light of Understanding and Liveliness of Conscience from whence they are fallen by Sin, which appears in that it is said, *Titus iii. 5. Not by Works of Righteousness which we have done, but according to his Mercy he saved us, by the washing of Regeneration, and renewing of the Holy Ghost*; where the Business of renewing our Souls is ascribed to the Work of the Holy Ghost: Also this appears, in that it is said, *Eph. iii. 16. That he (God the Father) would grant you, according to the Riches of his Glory, to be strengthened with Might by his Spirit (the Holy Ghost) in the inner Man, in that it is said, Rom. viii. 26. The Spirit (Holy Ghost) helpeth our Infirmities*; and in that it is said, *John xiv. 28.*

The

The Comforter (the Holy Ghost) shall teach us all Things. The Holy Ghost's renewing us, his strengthening us with his Might in the inner Man, his helping us in our Infirmities, and his teaching us all Things, being his working in our Souls, whereby they are restored to that Purity of Frame and Temper, to that Power of driving out and resisting sinful Affections, and to that Light of Understanding and Liveliness of Conscience from whence they are fallen by Sin. And so it appears, that the Work of sanctifying our Souls is to be ascribed to the Holy Ghost : And indeed, whatever Graces are wrought in our Hearts, whither by the Favour of God meerly, or by our own Endeavours, in Conjunction with God's Assistance, they are all wrought in us by the inward working of the Holy Ghost, as may appear from the Texts quoted, considered with divers others, such as, *1 Pet. i. 22. Ye have purified your Souls in obeying the Truth, through the Spirit,* or through the inward working of the Holy Ghost, and such as those which set forth the Holy Ghost's working many distinct Graces in us, and God's working in us by the Power of the Holy Ghost, as *Rom. xv. 13.* And considering, since the working of so many distinct Graces in us, both by the Favour of God meerly, and also by our own Endeavours, are ascribed to the inward working of the Holy Ghost, there is all reason to refer the working of all Graces in our Hearts on God's Part, to the inward working of the Holy Ghost, since no reason can be given why the Holy Ghost should work one Grace more than another ; and since no other Person is said to work any Grace in us in such Terms as prove he doth it immediately.

Sanctification, what,

And so we may gather, that sanctifying is a Grace vouchsafed to us by the Will of the Father, and obtained through the Merits and Purchase of the Sacrifice of Christ, whereby the Holy Ghost, by his inward working in our Souls, doth on God's Part restore them to that Purity of Frame and Temper, to that Power of driving out and resisting sinful Affections, and to that Light of Understanding, and Liveliness of Conscience, from whence they are fallen by Sin.

And since sanctifying is conferred on us in Baptism, as well as washing and justifying, as hath been said (in the Fifth Part) which also appears in that we are said

said to be *saved by the washing of regeneration and renewing of the Holy Ghost*, Titus iii. 5. where the renewing of the Holy Ghost, which implies the whole Work of Sanctifying on God's Part, being joined with the washing of Regeneration, or Washing in Baptism, makes it appear, that we are renewed or sanctified, as well as washed in Baptism: I say, since sanctifying is conferred on us in Baptism, as well as washing and justifying; therefore we are to conclude, that in Baptism, the Holy Ghost, of Consequence of the Will of the Father, obtained through the Merits and Purchase of the Sacrifice of Christ, doth by his inward working in our Souls, on God's Part, restore them to those Perfections and Powers spoken of, from whence they are fallen by Sin.

And as to Believer's Redemption from the Sentence of Spiritual Death, upon the Account of all Sin, thro' the Imputation of Christ's cursed Death, to them at their Baptism, as is said (Part 3d), it is to be concluded, that as the Son applies his Righteousness, both Negative and Positive, to them at their Baptism; and as the Father thereupon, through the Merits and Purchase of the Sacrifice of Christ, by imputing his Negative Righteousness to them, washes them from the Guilt of their Sins, and by imputing his Positive Righteousness to them, justifies them, as hath been said (in the End of the 6th Part) so the Son applies his cursed Death to them at their Baptism; and so the Father thereupon, through the Merits and Purchase of the Sacrifice of Christ, by imputing his cursed Death to them, as if Spiritual Death had been undergone by them, doth acquit them from the Sentence of Spiritual Death upon the Account of all Sin. Eighth Part.

Then it may be considered, that since it is said in the forequoted Place, *Rom. 8. 1. There is no Condemnation to them who are in Christ Jesus, who walk not after the Flesh, but after the Spirit*, (where the *those* who are in Christ Jesus are to be concluded to be baptized Believers) it follows, that all who believe and are baptized, and who walk after the Spirit, according to their Profession made at their Baptism, that all those are delivered from Spiritual Death, upon the Account of all Sin they may commit in the Course of their Lives; and consequently, that Believers are in their Baptism entitled to be delivered from Spiritual Death, upon the account Ninth Part.

Account of all future Sins, upon their walking after the Spirit, as well as they are in their Baptism delivered from such Death, upon Account of all past Sins.

And also it may considered, that it is said, *1 Joh. i. 9. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.* In which Words (the *we* relating to Believers, or to those who go on in a Christian Course after they have been baptized) it is shewn, that if Christians do confess or repent for those Sins which they commit after Baptism, *God is faithful and just to forgive them, (that is, to wash them from the Guilt of) those Sins, and to cleanse them from all unrighteousness;* that is, and to sanctify them in respect of those Sins. And since it is usual in Scripture, for many Particulars to be denoted by some one or more, having relation to them, we may conclude, that by Repentance Men are justified, as well as washed, and sanctified, in respect of those Sins they commit after Baptism.

And so we may gather, that in Baptism true Believers are not only delivered from Spiritual Death, washed, sanctified and justified, upon the account of, or in respect of their past Sins, but that also they are entitled to be delivered from Spiritual Death, to be washed, sanctified and justified, upon the account of, or in respect of, all their future Sins; so that continually, throughout their whole Lives, the Holy Ghost doth work in their Souls, and sanctify them in the manner set forth in the 7th Part.

And, indeed, in Baptism, Believers are to be thought to be entitled to all those Benefits which are bestowed upon them in the course of their Lives, by the Father, or the Son, or the Holy Ghost, in regard the *we* upon whom they are said to be bestowed, the *those who are in Christ Jesus*, and the like, are every where to be thought all baptized Believers, who perform the Conditions required of them; so that they need only perform the Conditions, and they receive those Benefits.

Tenth Part. And it may be observed, in relation to washing, sanctifying and justifying, that though we may seem to receive all these Graces at once in our Baptism, yet that in all reason they must be thought to be conferred upon us one after another in order; namely, we must be thought first to be washed, or to be reconciled to God

God, by his forgiving us our Sins ; the first Step used in admitting a Person to the Favour of any King, or great Person, who was offended at him for Faults, being commonly a Forgiving the Offence, or a taking to Reconciliation. Then, *2dly.* we must be thought next to be sanctified or cleaned from all Pollution of Soul occasioned by Sin ; it being usual, before a Person is admitted to the Presence, or to the highest Marks of Favour of his Prince, who had been offended at him, for that Person to be put into such a Garb as may least bespeak him to be such as he was when he gave the Offence. And then, *3dly.* we must be thought to be justified, or to be accounted perfect Fulfillers of the Law in the last Place, we being thereby admitted to the highest Marks of God's Favour in this World, as being thereby entituled to be admitted to his Presence, and to great Degrees of Glory therein, in Heaven, as hath been said. And accordingly, the Apostle, in the foregoing Place, *1 Cor. vi. 11.* delivers washing first, sanctifying next, and justifying in the last Place.

So then, collecting the Sum of the Doctrines in this third Paragraph, it appears, that all those who believe that Jesus Christ was the Son of God, together with the rest of the Particulars contained in the Sums of the first and second Paragraph, and who resolve to follow the Precepts of Christ, in walking after the Spirit, and not after the Flesh ; and who also make good such Resolution afterwards, whilst they abide in this World, that to all these Christ applies his cursed Death at their Baptism ; whereupon the Father, through the Merits and Purchase of the Sacrifice of Christ, by imputing Christ's cursed Death to them, as if spiritual Death had been undergone by them, doth acquit them from the Sentence of spiritual Death, upon the account of all past Sins, as well actual Sins as original Pollution, and entitles them to Acquittance from the Sentence of spiritual Death, upon the Account of all future Sins.

And likewise it appears, that in their Baptism Christ applies to them his perfect Righteousness both Negative and Positive, which he acquired in our Flesh ; whereupon the Father, thro' the Merits and Purchase of the Sacrifice of his Son, by imputing Christ's Negative Righteousness to them, forgives them, or washes them from the Guilt

Sum of the
third Para-
graph, or of
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Particular.

Guilt of all past Sins, whether original or actual, at their Baptism, and reconciles them to himself, and entitles them to the Forgiveness of all future Sins: Whereupon also the Father wills their Sanctification, or cleansing of their Souls from the Pollution of all past Sins, whether original or actual, by the inward working of the Holy Ghost, at their Baptism, and entitles them to the cleansing of their Souls from the Pollution of all future Sins, and to all those Benefits which are ascribed to the Operation of the Holy Ghost: And, in Conformity hereto, the Holy Ghost doth at their Baptism, by his inward working in their Souls on God's Part, restore their Souls to that Purity of Frame and Temper, to that Power of driving out, and resisting sinful Affections, and to that Light of Understanding and Liveliness of Conscience from whence they are fallen by their past Sins; and also, in Conformity hereto, the Holy Ghost doth continually, throughout their Lives, afterward thus cleanse their Souls from the Pollution of those Sins they commit in their course, and do all those other useful things for them which are ascribed to his Operation, according to the Title they receive hereto in their Baptism.

And likewise, hereupon the Father, by imputing Christ's positive Righteousness to them, justifies them, or accounts them perfect Fulfillers of his Law, notwithstanding their past Omissions, and entitles them to Degrees of Glory in Heaven at their Baptism; and entitles them also to such Justification, notwithstanding their future Omissions in the course of their Lives.

And the Doctrines contained in this Sum may be said to be the Doctrine of Baptisms, as setting forth those Benefits and Privileges which are conferred on us, and which we are entitled to in Baptism, together with the Qualifications in us requisite to entitle us to these Benefits and Privileges, together also with the Grounds of our standing in need of these Benefits.

And so having the Foundation-Stone, the Doctrine of Baptisms, laid in us, is being instructed in the Knowledge of these Things, and being fully assured of the Truth of them, or entertaining a firm Belief of them.

Now, if it be demanded why this Doctrine is called the Doctrine of Baptisms, whereas the Apostle, *Eph. iv. 5.* speaking of the Christian Baptism, calleth it *one Baptism*

Baptism, it may be answered, that it may be called the Doctrine of Baptisms, because three distinct Persons do severally baptize us with Graces in our Christian Baptism; namely, the *Father*, with a Release from the Sentence of spiritual Death, with Reconciliation, with a Title to Sanctification, and to eternal Glory in Heaven; the *Son*, he doth baptize us with the Application of his cursed Death, and Righteousness to us; and the *Holy Ghost* doth baptize us with Sanctification, as may appear by what hath been said. Though it is said to be called the Doctrine of Baptisms likewise, because in the Christian Baptism we are thought to be baptized with Water, and with the Holy Ghost, and with Fire, as may be gathered from the Use of Water in Baptism, considered with our Saviour's Words, *Joh. iii. 5.* and the Words of *John* the Baptist, *Matth. iii. 11.* And the Christian Baptism may be called one Baptism, because it is once only administered, and always to the same Purposes.

And again, if it be demanded how Infants can be entitled to Baptism, and the Privileges of it, who are incapable of believing and resolving, as is set forth, and whose Souls cannot be thought to stand in need of being renewed upon the account of any Fall, occasioned by Sin; it may be answered, as to their Incapacity upon the account of not believing, and not resolving, the believing and resolving being chiefly in order to our Progress and Advancement in Christian Duties and Habits, it is sufficient that those are Believers who undertake for their Education in Christianity, a good Education being as likely to bring them to advance in Christian Duties and Habits, as any Belief they can be supposed to be endued with when grown up. And besides, in those Cases, in which Faith was required to entitle Men to the miraculous Cures which our Saviour wrought, the Faith of the Parent or Master was sufficient to entitle their Children or Servants to those Cures, as appears from *Mark ix. 23.* from *Joh. iv. 50.* and *Matth. viii. 13.* compared with *Matth. ix. 28, 29.*

And as to the other Point, though Infants Souls cannot be thought to stand in need of being renewed upon the Account of any Fall, occasion'd by actual Sin, yet they may very well be thought to stand in need of being renewed by reason of their Fall, occasioned by Original Sin, that fleshly Lust, which they have, as in the Seed, by

Answer to
second Ob-
jection.

heritance from *Adam*, as hath been said, may very well be thought so to affect the Temper of their Souls, so encline them to sinful Affections, and to darken their Light, as in the Seed, as to make it needful for the Holy Ghost to renew them.

So that Infants, as well as grown Persons, having need of being renewed by the Holy Ghost, they are entitled to Baptism upon this account, as also upon the account they are under the Curse of God by Nature, by reason of Original Sin, which only is regularly to be taken off, by the Mercy of God, in imputing the cursed Death of Christ to them in Baptism. And since such principal Ends as these, are, in the strictest Sense, answered by their Admission to Baptism, they may be thought to be very well entitled to Baptism, when the other Ends are provided for as far is possible, though not in the strictest Sense; and especially, since we have such Instances of our Saviour's Practice in accepting the Faith of the Parent and Master for the Faith of the Child and Servant, as I have set forth.

Fourth Particular; or, 2d Fundamental Doctrine. First Paragraph. First Part.

The 4th Particular, or 2d Fundamental Doctrine is, the Doctrine of *laying on of Hands*. For understanding the Meaning of which it is to be considered, 1st. That the Holy Ghost doth cleanse the Souls of Believers continually, throughout their whole Lives, from the Pollution of those Sins they commit in their Course, or sanctifies and renews their Souls from the Pollutions occasioned by their lapses into Sin, by restoring them to that Purity of Frame and Temper, to that Power of driving out and resisting Sinful Affections, and to that light of Understanding, and Liveliness of Conscience, from whence thy are fallen by Sin; which Favour and Privilege, together with the rest which follow, they become intitled to in Baptism, as hath been shewn. (3d Particular, 3d Paragraph, 9th Part.)

Second Part.

Then *Secondly*, it may be consider'd, that the Apostle bids them to whom he writes, *to pray through the Holy Ghost*, Jude 20. that is, to pray through the inward motion and stirring up of the Holy Ghost; that the wicked are said to *resist the Holy Ghost*, Acts. vii. 51. where the resisting the Holy Ghost must be a resisting some inward stirrings up to Piety, or some inward opposings of wicked Thoughts, and likewise a resisting some Light which was afforded them; because this resisting

sisting the Holy Ghost, is referred to their not having kept the Law which was given them by the Disposition of Angels, and to their having slain the Prophets, as in the 52^d. and 53^d. Verses. Also it may be considered, that it is said, *Rom. viii. 13. But if ye through the Spirit do mortifie the Deeds of the Body, ye shall live*; that it is said at the 26th. Verse, that *the Spirit helpeth our Infirmities, for we know not what we should pray for as we ought, but the Spirit it self maketh intercession for us, with groanings which cannot be uttered*; and that the Apostle prays that God would strengthen the *Ephesians* with Might, by his Spirit in the inward Man, where the mortifying through the Spirit, the Spirit's helping our Infirmities, and in Prayer, with making Intercession for us; and Gods strengthening by his Spirit, implies the Holy Ghost's stirring us up to Mortification of Lust, and putting on Christian Habits, and his assisting us in performing these Duties, together with the Duty of Prayer, and other Duties of Devotion, as also his enabling us to go on with them, by repressing our Lusts, and strengthening our Inclinations to Virtue and Piety.

From whence it appears, That continually throughout our Lives, the Holy Ghost doth move us to pray, and, by a likeness of Reason, to repent, and to practise all Duties of Piety and Devotion; and also he continually moves us to mortifie our Lusts, and to put on Christian Habits (which is to make our selves regenerate) and helps and assists us effectually in the performance of these Duties, by repressing our Lusts, and strengthening our Inclinations to Virtue and Piety.

Thirdly, It may be considered, that Christ said, *John xiv. 26. That the Comforter, which is the Holy Ghost, whom the Father would send in his Name should teach them all things, and bring all things to their remembrance, whatsoever he had said unto them*. Where those who were to be taught by the Holy Ghost were not only those to whom these Words were spoken, but all Believers, in regard St. John tells those he writes to (which were Common Believers) that they had an *Unction from the Holy One, and that they knew all things*, 1 *John ii. 20.* which knowing all things of their's must be referr'd to the Unction of the Holy One, or the teaching of the Holy Ghost our Saviour spake of in the forequoted place. Then it is said, *Luke xxiv. 45. Then opened he (Christ) their Understanding, that they might understand*

Third Part.

the Scriptures ; and it is said, *Acts xvi. 14.* of a certain Woman named Lydda, that the Lord opened her Heart, that she attended unto the things which were spoken of Paul in his Preaching, where the Lord's opening the Understanding and the Heart, is to be referred to his opening them by the inward working of the Holy Ghost, since all Graces which are wrought in our Hearts by the Favour of God meerly, or by our own Endeavours in conjunction, are wrought in us by the inward working of the Holy Ghost, as hath been said, (3d. Particular, 3d. Paragraph, 7th. Part.)

Also it may be considered, that it is said *1 Cor. iii. 7.* *That he who planteth, and he that watereth, is nothing, but God who giveth the encrease,* that is, that he, by whose preaching the Gospel is first planted, and he who Administreteth the Word and Sacraments, doing the Office of a Pastor, hath no Power to make his preaching effectual, but that such preaching is rendered effectual only by God, who giveth encrease to it, that is, who, by the inward working of the Holy Ghost, by opening the Heart, giveth the Hearers a right and clear Understanding of the Word, and maketh it of Force with them. From all which it appears, that the Holy Ghost, throughout our Lives, doth assist us, by giving us the true Sense of the Word of God, which we may read, hear, or meditate upon, but especially in our hearing in the Holy Assemblies; and doth powerfully work thereby to stir us up to Religious Practices.

Fourth Part.

Fourthly, It may be considered, That it is said, *1 Cor. x. 16.* *The cup of Blessings which is blessed, and the bread which is broken (in the Sacrament of the Lord's Supper) are the Communion of the body and blood of Christ ;* that is as much as to say, in participating of the Bread and Wine in the Sacrament of the Lord's Supper, the worthy Receivers do in common partake of the Body and Blood of Christ, which Doctrine is also confirmed by the use the Apostle makes of these Words, namely, *To shew that in like manner the Partakers of the Sacrifices of the Heathens, have fellowship with, or partake in common, of the Nature or Spirit of those Devils, to whom their Sacrifices were offered, as at the 20th Verse.* Now the body and blood of Christ, or which is the same thing, the flesh and blood of Christ, are explained to be his Spirit, which only can profit us, in regard it is said, *the Flesh profiteth nothing, and that it is the Spirit which*

which quickeneth, John, vi. 63. And this Spirit of Christ being the Holy Ghost which we thus receive, is, in all reason, to be expounded some Participations of the Holy Ghost, or of the Divine Nature, which the Faithful are implied to be made Partakers of, 2 Pet. i. 4. by which it may be concluded, *we become full of the Holy Ghost*, as is said, *Acts vi. 3. and become one with God and with Christ*, John xvii. 21. And we are to be supposed to receive these Participations of the Holy Ghost, by the inward working of the Holy Ghost himself, he being the Person who works all Graces in our Souls or Hearts, as is said above.

And so it appears, That throughout our Lives, upon our application to the Lords Supper, the Holy Ghost doth so work in us, as to communicate some Participations of himself to our Souls, whereby we partake of the Divine Nature, and are made one with God and with Christ.

Fifthly, It may be considered, That the Apostle prays, *Rom. xv. 13. That the God of Hope would fill those Believers he wrote to with all Joy and Peace, in believing that they might abound in Hope (of eternal Happiness) through the power or through the inward working of the Holy Ghost*; and that it is said, *2 Cor. i. 3, 4, 5. God the Father comforteth us in all our Tribulation, and that our Consolation aboundeth through Christ*; which is as much as to say, the Father, who sanctifies us, by willing our Sanctification, as is shewn above (3d. Particular, 3d. Paragraph, 7th. Part) he comforts us in our Troubles, by willing our Comfort therein, through the application of the Merits of Christ, whereupon the Holy Ghost (who worketh all Graces in our Hearts, as is said, and by whose inward working God, or the Father, is said to fill us with all Joy and Peace, in believeing in the foregoing quotation) He, by his inward working in our Souls, endues us with comfort in our Troubles.

Fifth Part.

And so it appears, That, throughout our Lives, the Holy Ghost (who is called the Comforter) endues us with Comfort in our Afflictions and Troubles, by settling Peace of Mind in us, and by giving us a good hope of Heavenly Happiness.

So then, collecting the Sum of the Doctrines in this first Paragraph, it appears, That the Holy Ghost doth continually cleanse the Souls of Believers, throughout their Lives, from the Pollutions occasioned by their

Sum of first Paragraph.

lapses into Sin; that he continually moves them to Prayer, to Repentance, to all Duties of Piety and Devotion; to the Mortification of Lust, and the putting on Christian Habits, and assists them in the performance of their Duty herein, by repressing their Lusts and strengthening their Inclinations to Virtue and Piety. That he continually assists them likewise, by giving them the true Sense of the Word of God, which they may read, hear, or meditate upon, but especially in their hearing in the Holy Assemblies, and Powerfully works thereby, to stir them up to Religious Practices. That upon their application to the Lord's Table, he so works in them, as to communicate some Participations of himself to their Souls, whereby *they become one with God and with Christ*. And lastly, That throughout their Lives, he Comforts them in their Afflictions and Troubles, by settling Peace of Mind in them, and by giving them a good hope of Heavenly Happiness.

Second Paragraph.

Secondly, It is to be considered, That it is said 1 *Joh. iii. 24. And he that keepeth the Commandments of God (the Father) dwelleth in God (the Father) and God (the Father) in him*. Where God the Father's dwelling in him, or in each Man who keepeth his Commandments, must be expounded to be his dwelling in each true Believer, by that Spirit of Truth which our Saviour told his Apostles, the Father, upon his Prayer to him, would give them, and which should ever abide with them; which also he said, should be in them, *John xiv. 16, 17*. Which likewise accordingly did descend upon each of them on the day of Pentecost following, as is shewn *Acts ii. 3, 4*. God the Father being as properly said to dwell in us, when his Spirit, according to his Will, dwells in us, as God the Father is said to sanctify us; when the Holy Ghost according to his will sanctifies us, which is so said, as is shewn above, (3d. Particular, 3d. Paragraph, 7th. Part.)

And agreeably to this account of God's dwelling in us, by his Spirit, it is said in the foregoing place, 1 *Joh. iii. 24. We know that God abideth or dwelleth in us, by the Spirit which he hath given to us*. That is, we know that God the Father dwelleth in us, by perceiving the inward Operations of the Spirit of God in us, which the Father hath given us, to dwell in our Souls, and who, by sending his Spirit, as his Proxy, to dwell in us, is thereby said to dwell in us himself. Also agreeably to this account of God's dwelling in us by

by his Spirit, it is said, 1 Cor. vi. 19. *that our Body is the Temple of the Holy Ghost, which is in us, and which may be said to dwell in us.* And likewise, agreeably hereto the Spirit of God is said to dwell in us in several places, particularly in Rom. viii. 11. and 1 Cor. iii. 16. from all which places it appears, that the Holy Ghost dwelleth in the Heart or Soul of each true Believer.

Now the Holy Ghost must be supposed to dwell in the Hearts of true Believers for some End; and for what End may he so reasonably be supposed to dwell in their Hearts, as for the sake of working those Graces, and such like, as those in their Souls, as are said to be wrought therein by him in the 1st. Paragraph? Those continual Workings requiring a continual Presence of the Spirit, and his Presence peculiarly with Christians, being to be thought only for the sake of some Spiritual Operations, such as those mentioned ones are.

And so collecting the Sum of what hath been said in this 2d. Paragraph, we may conclude, That for the sake of working those Graces, and such like, as those which are said to be continually wrought in us by the Holy Ghost, in the 1st. Paragraph, the Holy Ghost comes into the Heart of each true Believer, and dwells therein throughout his whole Life.

Sum of Second Paragraph.

Thirdly, It is to be consider'd, in the 1st. place, That we are told, Acts viii. 14, 15, 16, 17. *When the Apostles which were at Jerusalem, heard that Samaria had received the Word of God, they sent unto them Peter and John; who when they were come down, prayed for them that they might receive the Holy Ghost: For as yet he was fallen upon none of them; only they were Baptized in the Name of the Lord Jesus.* And that then they laid their Hands on them, and they received the Holy Ghost. In which Words we find, that the Samaritans, after they had been Baptized by Philip, who was only a Deacon, had the Hands of Peter and John laid on them, who were Apostles, and also Chief Pastors of the Church; and that upon laying on of such Hands they received the Holy Ghost; which receipt of the Holy Ghost is to be look'd upon as a Super-addition to the Graces they received, by means of the Holy Ghost in Baptism, in regard it is said, *as yet the Holy Ghost was fallen upon none of them, only they were Baptized in the Name of the Lord Jesus, or in the Name of the Father, Son and Holy Ghost.*

Third Paragraph.
First Part.

And it no way appears, That this was a thing vouchsafed to a few only of the *Samaritan* Believers, such as might be thought to be designed for some Office ; but, as far as can be discerned, all those who had been baptized, were made Partakers of this Gift. And that all who were Baptized were made Partakers of this Gift, appears by an account we have, *Acts* xix. 1. 2, &c. which also confirms the Practice of laying on of the Hands of the Chief Pastors of the Church, after Baptism ; for there we find that *St. Paul*, met with some Disciples, whom, by their Answer to a Question of his, he perceived neither to have received the Holy Ghost, since they believed, nor to have been Baptized with the Christian Baptism ; and that thereupon, he first ordered them to be baptized ; and then, secondly, that he himself, being now Chief Pastor, confirmed them all, being about Twelve, by laying his Hands on them, whereupon the Holy Ghost came on them, of which there was a clear Demonstration given, in that immediately they spoke with Tongues, and Prophesied.

From which accounts it appears, That upon the laying on the Hands of the Chief Pastors of the Church upon Believers, after Baptism, in the first Ages of Christianity, they received the Holy Ghost, for a Super-addition to those Graces they received by means of the Holy Ghost in Baptism.

Indeed it may be said, That the Holy Ghost was sometimes given before Baptism, and without laying on of Hands, because it is related, whilst *Peter* was talking to *Cornelius*, and his Acquaintance, which he had gotten together, the Holy Ghost fell on them all, and they spoke with Tongues, and that those on whom the Holy Ghost was thus fallen, were afterwards Baptized, *Acts* x. 44, 45, &c. But this is an extraordinary Case ; this was done to convince *St. Peter* and the *Jews* that the Gentiles were capable of being admitted into the Christian Covenant, who otherwise could not have believed such a thing, as appears from the 47th Verse of this 10th Chapter, and from the 18th Verse of the 11th Chapter. So that the ordinary Course must be thought to be first to Baptize, and then to lay Hands on the Believers, for the collation of the Holy Ghost, as is said,

Then

Then, *Secondly*, It is to be consider'd that it is said, *Second Part*
John xvi. 7. Nevertheless I tell you the Truth, it is expedient for you that I go away, for if I go not away the Comforter will not come unto you; but if I depart I will send him unto you. In which Words, our Saviour promised his Apostles, that he would, after his departure, send the Comforter (which is the Holy Ghost) to them, which Comforter he had before told them, that he shon'd abide with them for ever, and that he should be in them, *John xiv. 16. 17.* and also he had told them of this Comforter, that by his Means or Working, *Rivers of living Waters shall flow out of the Belly of every one that believed in him, John. vii. 38, 39.*

Now the Holy Ghost, given by the laying on of the Hands of the Apostles in the *1st. Part* foregoing, must be concluded to be given in Consequence of our Saviour's Promises now spoken of, because given after his Promises were made by the laying on of the Hands of his Ministers, who could have no reason to suspect the Holy Ghost should be given thereby, but by virtue of his Promises to them, such a Practice, for ought appears, being never heard of in the World before; and consequently we must conclude, that the Holy Ghost, given by the laying on of Hands spoken of, was given to Believers to be in them, and to abide for ever with them, or to dwell in them throughout their Lives, according to his Promise mentioned; and consequently also, that according to his Promise mentioned, the Holy Ghost, thus given, was given for the sake of working those things in Believers which Christ is to be understood to promise should be wrought in common Believers by him, and which are implied in the forequoted Saying of his, *John vii. 38. viz. He that believeth on me, out of his Belly shall flow Rivers of living Water;* by which Speech our Saviour must be understood to mean, that out of the Heart of every Believer, by the inward working of the Holy Spirit therein, such streams of Graces should flow as would fully bring their Souls to Perfection; which Graces must be thought to be those, and such like as those, which the Holy Ghost has been shewn to work in the Hearts of Believers throughout their Lives, in the *1st. Paragraph*, for the sake of working, which he hath been shewn to come into the Heart of every true Believer, and to dwell therein throughout their whole Life also, in the *2d. Paragraph*.

1. And

1. And so we may gather, That that super-addition of Graces, which Believers were made Partakers of by the laying on of Hands of the Chief Pastors of the Church, after Baptism, in the first Ages of Christianity, was a receiving the Holy Ghost to dwell in their Hearts throughout their Lives, to work therein all those Graces, and such like as those, which the Holy Ghost hath been said to work in the Hearts of true Believers in the 1st. Paragraph.

And as to the Miraculous Operations of the Holy Ghost, such as speaking with Tongues, and the like, which are not of any real Edification to those who are enabled to perform them; these the Holy Ghost is to be concluded to have wrought in the first Times, only for the sake of convincing the World, that the Apostles, and other Christians, in whom he did abide, did act by a Commission from God, in order to propagate the Faith in Christ, according to the Apostle, 1 Cor. xiv. 22. who tells us, *Tongues are for a Sign, not to them that believe, but them that believe not*; so that the Holy Ghost is to be concluded to have come to dwell in the Hearts of Believers in the first Ages, chiefly for the sake of working in them what he hath been shewn to work in Believers in the 1st. Paragraph.

And since it must be concluded, that Christians, in all Ages, equally stand in need of those Operations of the Holy Ghost within them, with those of the 1st. Ages of Christianity; and that agreeably thereto, the Holy Ghost comes and dwells in the Heart of each true Believer throughout his whole Life, for the sake of working those Graces, and such like as those, which are said to be continually wrought in us by the Holy Ghost, in the 1st. Paragraph, as hath been shewn in the 2^d. Paragraph. Since also we find, that the Office of Confirmation, or of laying on of Hands of the Bishop, or chief Pastor of the Church, upon such as have been Baptized, which now is in being amongst us, and which, as far as can be discern'd, hath all along been Practised from the Apostles Days, bears such resemblance to the Practice of the Apostles in laying on of Hands mentioned; consequently it must be concluded, that the Time when the Holy Ghost regularly comes to dwell in the Heart of each true Believer, for the Ends specified, is at the time of the laying on of the Hands of the Bishop in Confirmation, even as in the first Ages the Holy

Holy Ghost came to dwell in the Heart of each Believer for the same Ends, at the time of the laying on of the Hands of the Apostles, as hath been said just above. And also it must be concluded, That Confirmation (which hath continued in the Church all along from the Apostles Days, as far as can be discern'd) was instituted, and hath continued, for the sake of conveying the Holy Ghost for the Purposes mentioned, through the Ordinance of God.

And these things are to be concluded, altho' Believers now a Days, do not receive that Power of doing miraculously, as they did at the first Institution of Christianity, there being no reason for bestowing that Power now, since the Truth of the Christian Religion is so sufficiently proved to us by the Miracles which were wrought at first, and the undoubted Testimony thereof delivered down to us, in conjunction with these inward Workings of the Holy Ghost, whereby we are confirmed in our belief of it, so as not to need to be farther confirmed by Miraculous Operations.

'Tis true, the Holy Ghost was promised to the Apostles, and, as must be understood, to their Successors and others in the Ministry, for other Ends and Purposes than those mentioned, as namely, to empower them to preach, to baptize, to administer the Communion of the Lords Supper, and other Ordinances, according to their respective Commissions; and to assist them in the Discharge of their Ministerial Function, as is to be proved from several Texts, particularly from *Acts* i. 8. where our Lord tells his Apostles, *they should receive Power after that the Holy Ghost was come upon them, and that they should be Witnesses unto Christ, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the Earth*; where the Power enabling them to be Witnesses unto Christ, and so forth, is the Power to enable them to preach, baptize, and the like, according to the several Commissions given them to these purposes, in *Mark* xvi. 15. in *Matth.* xxviii. 19. and in *John* xx. 22, 23. Also this is to be proved from *Matth.* xxviii. 20. where our Saviour, after he had given Commission to his Apostles to *teach and baptize*, subjoyns, *and so I am with you alway, even unto the end of the World*; wherein it is implied, That Christ would be with his Apostles to the World's End, to assist them in the Discharge of their Ministerial Function. And these

these Things are implied in the Doctrine of Baptisms, and in the First Paragraph of this.

And 'tis true also, that these Powers were in the first Times, and have all along been conveyed, by the laying on of the Hands of the chief Pastors of the Church, as appears from *Acts* xiii. 3. and many Places besides, and from the common Practice in all Ages, as is to be presumed: But these Powers and Privileges being peculiar to particular Orders of Men for the good of others, for the Collation of which distinct Offices have been all along provided, as is to be concluded, these are not to be thought to be conferred by that laying on of the Hands of the Apostles, mentioned in the First Part of this Third Paragraph, which was administered to all Believers in common, nor consequently by the laying on of the Hands of the Bishop in Confirmation, but only those Benefits, and such like as those mentioned in the First Paragraph, which are of use to the Receivers for their own Edification, and are needful for all Men.

Then whereas true Believers are entitled to these Benefits now mentioned in their Baptism, which the Holy Ghost doth work in their Souls throughout their Lives afterward, as hath been said in the Doctrine of Baptisms (Third Paragraph, Ninth Part;) and whereas for the Collation of the Holy Ghost, and for his working the Benefits mentioned, the Office of Confirmation after Baptism, the Administration of the Word and Prayer, and of the Lord's Supper, is appointed, and the Book of God is put into our Hands, it must be concluded, That our due Application to Confirmation, to Hearing and Praying, and Receiving the Lord's Supper in the Holy Assemblies, as also our due Application to private Prayer, to Reading, Meditation, and the like, are necessary Conditions on our Part, for obtaining these Benefits which we are entitled to in Baptism; which also is implied, in that the Holy Ghost is said only to work these Things in true Believers after Baptism, such being those who do not only believe the Objects of Faith, but who likewise resolve (and make good such Resolution afterward) to follow the Precepts of Christ in walking after the Spirit, and not after the Flesh.

So then, collecting the Sum of what hath been said in this Third Paragraph, it appears, that upon laying on of the Hands of the Bishop in Confirmation, true Believers, who have been baptized, do receive the Holy Ghost to dwell in their Hearts, who, throughout their Lives, doth continually cleanse their Souls from the Pollutions occasioned by their continual Lapses into Sin; doth constantly move them to Prayer, to Repentance, to all Duties of Piety and Devotion, to the Mortification of Lust, and putting on Christian Habits; doth constantly assist them in the Performance of their Duty herein, by repressing their Lusts, and strengthening their Inclinations to Virtue and Piety; doth assist them also by giving them the true Sense of the Word of God, which they may read, hear, or meditate upon at all Seasons, but especially when they are in the Holy Assemblies; and by powerfully working in them thereby, in stirring them up to Religious Practices.

Sum of Third
Paragraph,
or of Fourth
Particular.

That likewise the Holy Ghost, who thus dwells in their Hearts, doth communicate some Participations of himself to their Souls, upon their Application to the Lord's Table, whereby they become one with God and with Christ. And lastly, That throughout their Lives he doth comfort them in their Afflictions and Troubles, by settling in them Peace of Mind, and by giving them a good Hope of Heavenly Happiness.

And from hence it appears, both by Implication and otherwise, that God hath given Power and Commission to certain Men, who are called Officers and Ministers of his Church, to preach the Word of God, to pray for and with the People, and to administer Baptism, Confirmation, and the Lords-Supper, to all Believers; and that the Faithful of all Nations do in common partake of the several respective Graces and Benefits spoken of by their Communion, with those Ministers in the Offices of Religion.

And the Doctrines contained in this Sum, may be said to be the Doctrine of Laying on of Hands in the System of Habits and Doctrines mentioned, wherein it is subjoined to the Doctrine of Baptisms, because it sets forth those Benefits and Privileges which all the Faithful enjoy in common, through that Laying on of Hands which is administered next after Baptism, which

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it must be thought every Believer ought to be persuaded of.

And so having the Foundation-Stone, the Doctrine of Laying on of Hands, laid in us, is, being instructed in the Knowledge of these Things, and being fully assured of the Truth of them, or entertaining a firm Belief of them.

Fifth Particular, or
Third Fundamental
Doctrine.

The Fifth Particular, or Third Fundamental Doctrine, is the Doctrine of *the Resurrection of the Dead*. For the Understanding the Meaning of which, it may be considered, That our Saviour saith, *John v. 28, 29. The Hour is coming, in the which all that are in the Graves shall hear his (Christ's) Voice, and shall come forth, they that have done Good unto the Resurrection of Life, and they that have done Evil to the Resurrection of Damnation*; and that St. Paul saith, *Acts xxiv. 15. He hath hope toward God, that there shall be a Resurrection of the Dead, both of the Just and Unjust*. From whence it appears, That all Men who have died, and who shall die in this World, both good and bad, shall arise out of their Graves, or out of that State they are in whilst their Souls are separated from their Bodies, at the Hour our Saviour means in the fore-quoted Place. And as to the Hour he means, that must be understood to be the Hour when God puts an end to the Course of Nature in this World, which is called the Last Day, on which Christ saith he will raise up every one *who eateth his Flesh and drinketh his Blood*, *John vi. 54.* which also is called by St. Paul, *the End*, or the End of the World, *1 Cor. xv. 24.*

Then as to the Bodies with which the Righteous particularly shall be clothed at that Hour, they shall be such as will be incorruptible, never capable of being separated from the Soul any more, so free from the Imperfections and Grossnesses with which our Bodies of Flesh and Blood do abound, as to deserve the Name of Glorious, Spiritual Bodies, such as is our Saviour's Glorious Body, which is ascended into the Heavens.

And as to those Righteous Men who shall be found alive at that Hour, they shall not die, but their Bodies of Flesh and Blood shall be changed suddenly, in the twinkling of an Eye, into such incorruptible, glorious, spiritual Bodies, by the Power of God. All which Things appear, in that our Saviour, speaking of those who

who shall be accounted worthy to obtain the Resurrection from the dead, saith, *That they cannot die any more*, Luke xx. 36. in that St. Paul, speaking of the Bodies of Men at the Resurrection, saith, *It is sown in Corruption, it is raised in Incorruption; it is sown in Dishonour, it is raised in Glory; it is sown in Weakness, it is raised in Power; it is sown a natural Body, it is raised a spiritual Body; and farther saith, that Flesh and Blood cannot inherit the Kingdom of God*, 1 Cor. xv. 42, 43, 44. 50. And in the same Chapter, speaking of those who shall be found alive at the Resurrection, he saith, *Behold I shew you a Mystery, we shall not all sleep, but we shall all be changed in a Moment, in the twinkling of an Eye, at the last Trump, for the Trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed*, Ver. 51. 52. To which purpose likewise may be considered the Apostle's Words, 1 Thes. iv. 16, 17, viz. *For the Lord himself shall descend from Heaven with a Shout, with the Voice of the Archangel, and with the Trump of God, and the dead in Christ shall rise first, then we which are alive, and remain, shall be caught up together with them in the Clouds, to meet the Lord in the Air, and so shall we ever be with the Lord*. And likewise these Things appear, in that the Apostle tells us, Phil. iii. 20. *For our Conversation is in Heaven, from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile Body, that it may be fashioned like unto his glorious Body, according to the working, whereby he is able even to subdue all Things unto himself*.

Again, it may be considered, that it is said, Luke xiii. 28. *There shall be weeping and gnashing of Teeth, when ye shall see Abraham and Isaac and Jacob, and all the Prophets, in the Kingdom of God, and you your selves thrust out*. In which Words the Time when the ye, who are the Wicked, should see these Things, is the Time when the Master of the House is risen up, and hath shut to the Door, Ver. 25. which is the Day of Judgment after Sentence is passed. From whence it appears, That he who was Abraham in this World, shall be Abraham in the next: and so of all other Men; and consequently, it appears from hence, that at the Resurrection, both good Men and bad Men shall be the same Persons which they were in this World.

And

Sum of Fifth
Particular.

And so collecting the Sum of what hath been said, it appears, That the Time will come when God will put an end to the Course of Nature in this World; at which Time, all Men, both good and bad, who shall have died from the Creation, shall arise out of that State they ate in whilst their Souls are separated from their Bodies; and that then the Righteous shall be cloathed with incorruptible, spiritual, glorious Bodies, such as are free from the Imperfections and Grofnesses wherewith our Bodies of Flesh do abound, such as are not capable of being ever separated from their Souls any more, and such as is our Blessed Saviour's, which is ascended into the Heavens. That then also the Righteous, among those who shall be found alive at that Time, shall have their Bodies of Flesh and Blood changed, in the Twinkling of an Eye, into such incorruptible, spiritual, glorious Bodies, and such in all Points as those shall be cloathed with who shall be raised out of their Graves; and that then each Man, both of the Good and of the Bad, shall be the same Person he was whilst he lived here in the Flesh.

And the Doctrines contained in this Sum, may be said to be the Doctrine of *the Resurrection of the Dead*, as setting forth how the Dead shall be raised in the End of this World; together with the Properties of those Bodies with which the Good among the Dead shall be raised, and which the Bodies of the Righteous among the Living shall be changed into at that Time.

And so having the Foundation-Stone, the Doctrine of *the Resurrection of the Dead*, laid in us, is being instructed in the Knowledge of these Things, and being fully assured of the Truth of them, or entertaining a firm Belief of them.

Sixth Particular, or
Fourth Fundamental
Doctrine.

The Sixth Particular, or Fourth Fundamental Doctrine, is, *the Doctrine of Eternal Judgment*; for the understanding the Meaning of which it may be considered, that we are told, *Matth. xxv. 31, 32, 33, 34.* that when Christ shall come in his Glory, and all the Holy Angels with him, he shall sit on the Throne of his Glory, and that then all Nations shall be gathered before him, and that he shall separate them one from another, as a Shepherd divideth his Sheep from the Goats, and that he shall set the Sheep on his Right Hand, but the Goats on the

the Left, and shall say unto them on his Right Hand, Come ye blessed Children of my Father, inherit the Kingdom prepared for you from the Foundation of the World. And at Ver. 41. that he shall say unto them on his Left Hand, Depart from me ye cursed into Everlasting Fire, prepared for the Devil and his Angels. And we are farther told, at the Forty sixth Verse, that those on his Left Hand shall go into Everlasting Punishment, but that the Righteous shall go into Life Eternal; where the Righteous are the Sheep on the Right Hand, and consequently, the Goats on the Left Hand are the wicked.

From whence it appears, That the Time will come when Christ shall come in a glorious Manner, attended with all the Holy Angels, and shall assemble all Men before his Throne of Judgment, at which Time he will Sentence the Righteous to Everlasting Bliss in the Kingdom prepared for them from the Foundation of the World, which is called the Kingdom of Heaven, in which the Reward of those who are eminently Righteous is promised to be great, Matth. v. 12. And as for the Wicked, he will then Sentence them to Everlasting Punishment, by Fire, prepared for the Devil and his Angels in Hell, in which Place God is said to be able to destroy both Body and Soul, Matth. x. 28.

And as to the Time when Christ shall come in this glorious Manner, that must be understood to be the Day of the Resurrection, or the Day of Judgment, at the end of the World, when he tells us, *The Son of Man shall send forth his Angels, who shall gather out of his Kingdom all Things that offend, and them which do Iniquity, and shall cast them into a Furnace of Fire, where shall be weeping and gnashing of Teeth; at which Time also he tells us, The Righteous shall shine as the Sun in the Kingdom of their Father, Matth. xiii. 40, 41, 42, 43. And likewise this being to be understood to be the Time when he tells us, That they which have done Good shall come forth of their Graves to the Resurrection of Life, and that they which have done Evil shall come forth of their Graves to the Resurrection of Damnation, John v. 28, 29. So that at the Resurrection, all Men who shall have died from the Creation of the World, as well as all who shall be found alive on the Earth, shall be sentenced either to Eternal Bliss or Eternal Misery, according as they have behaved themselves, either to deserve the Character of Righteous Men, or to be branded with*

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the Title of *Wicked*. And farther, as to the Punishment of the wicked, they shall not only be tortured with Everlasting Fire, but also with perpetual gnawing of Worms, as appears, in that our Saviour (speaking of the Punishment of the Wicked in Hell, saith, *That there their Worm dieth not, and the Fire is not quenched*, Mark ix. 44.

Sum of Sixth
Particular,

And so collecting the Sum of what hath been said, it appears, That at the Resurrection, on the Day of Judgment, all Men, both those who shall have died from the Creation of the World, and also those who shall be found alive then on the Earth, shall be assembled before the Judgment Seat of Christ, at which Time the Righteous shall be adjudged to Everlasting Bliss in the Kingdom of Heaven, and the Wicked shall be sentenc'd to Everlasting Punishment by Fire, and by a perpetual gnawing of Worms, with the Devil and his Angels in Hell.

And the Doctrines contained in this Sum, may be said to be the Doctrine of *Eternal Judgment*, as setting forth how the Righteous and the Wicked shall respectively receive Sentence, to either Eternal Happiness or Eternal Misery, on the Day of Judgment.

And so having the Foundation-Stone, the Doctrine of *Eternal Judgment* laid in us, is being instructed in the Knowledge of these Things, and being assured of the Truth of them, or entertaining a firm Belief of them.

And upon the whole, a Belief of these several Fundamental Doctrines, doth imply a Belief, that the Holy Scriptures are the Word of God, and that all Things contained therein are true, and to be believed according to the true Meaning and Interpretation of the several Places wherein any Doctrines may be laid down; because the Authority of the Holy Scriptures affords us the strongest Argument for our Belief of these Doctrines, and because the Sense of the Scriptures is the most Authentick Rule to prove and to examine these Doctrines by.

Conclusion.
First Paragraph.

Now, if we consider duly concerning the natural Effect and Tendency of having each of the Foundation-Stones above-mention'd well laid in us, we shall find, that the laying of the First (namely of Repentance from dead Works) in us, doth tend to engage us in a vertuous Course of Life, in Compliance with the first Reason and Motive thereto, which doth naturally arise upon a free and genuine Use of our Faculties; namely,

namely, in Compliance with the Motions of that Shame and Uneasiness of Mind natural to us, upon the Consideration of having yielded to the Impulses and Insinuations of wicked Proposals, and in Compliance with the Desire of that Rest and Delight of Mind natural to us, upon the Consideration of having followed the Proposals of Vertue.

And we shall find, that the laying of the Second (namely of Faith towards God) in us, doth tend to strengthen our Engagements of walking in the Paths of Vertue, and to move us to lead Religious Lives, by raising up in us an hope of Favour with God for so doing, and a Fear of his Wrath and Punishment, if we act contrary hereto. Second Paragraph.

Then we shall find, that the laying the Third Foundation-Stone in us, or the receiving the Belief of the First Fundamental Doctrine) the Doctrine of Baptisms doth effectually tend to produce in us those Affections of Soul, which are some of the greatest Accomplishments of it, and which most powerfully qualifie us to walk in true Piety, as namely, we shall find, First, that it tends to produce Humility in us, in that hereby we become sensible, that we are of a deformed Original, and under a Necessity of committing Sin daily, and thereupon, in both Respects under the Wrath and Curse of God by Nature, from which Curse, which brings inevitable Destruction along with it, we have no way to rescue our selves, but by applying our selves in all Humility to Faith in Christ, having no Merits or perfect Righteousness of our own to plead for Favour and Grace, as hath been touched upon before, at the End of the Second Paragraph. Third Paragraph.

Then, 2^{dly}, we shall find, that this Belief tends to produce Patience in us, under the Sufferings of this Life, since we cannot but see the Reasonableness of suffering grievous Things quietly, upon the Account of our sinful Vileness and Unworthiness, for which we cannot tax God, who made Man upright; and especially, since we find how grievous Things our Blessed Saviour underwent with the greatest Meekness and Patience upon the Account of our Sins, as has been touched upon at the end of the Second Paragraph.

3^{dly}. We shall find, that this Belief tends to produce a true Hatred towards Sin, and a deep Awe of our Duty in us, in that we find hereby how much Sin hath entral-

led us, and in that we see the Rigour of God's Justice towards Sinners, who would rather send his Son to justify us, by passing through the most grievous Agonies and Torments, than excuse the least Breach of his Law; as hath been touched upon at the end of the second Paragraph.

4thly. We shall find, that this Belief tends to produce in us the greatest Love and Gratitude towards Gods, in that it shews us God's infinite Love and Pity towards us, the great Value he hath for our Souls, since we find, that rather than we should not be effectually qualified to attain Salvation, he would send his Son in our Flesh to undergo his Curse, and to die for us; as hath been touched upon at the end of the second Paragraph.

5thly. We shall find, that this Belief tends to produce in us the greatest Assurance of our obtaining the Favour of God, by applying our selves to the Works of Righteousness, since we find hereby how great God's Love and Pity is towards us; as has already been set forth at the end of the second Paragraph.

And we shall find, that we are more powerfully qualified to walk in true Piety, by having those Affections of Soul above mentioned imprinted on us, than we should be otherwise, in regard Humility, is absolutely necessary to season our Actions, to make them acceptable to our Maker; and that Patience is necessary to banish that Distraction of Mind, and Hastiness of Spirit, which is altogether inconsistent with all pious Motions: And, in regard a true Hatred of Sin, a true Love and Sense of Gratitude towards God, and an Assurance of obtaining the Favour of God, by applying our selves to Works of Righteousness, are necessary to beat down those Desires of gratifying our Lusts, which are strong in us, and to engage us to betake our selves with that Earnestness and Delight, to observe the Commandments of God, which are essential to real Piety, as will be plain upon a little Consideration.

Fourth Para-
graph.

Again, we shall find, that the laying the fourth Foundation-Stone in us, or the receiving the Belief of the second Fundamental Doctrine (the Doctrine of *laying on of Hands*) tends to produce in us a constant awful Diligence, in obeying those inward Motions which put us upon applying our selves to the Ministry of the Word and Sacraments, and to the Communion of those Offices of the Church, in which we receive special Graces
and

and Helps from God ; also, we shall find, that this Belief tends to raise up in us a constant awful Diligence in hearkning to, and obeying all those internal Motions which put us upon learning our Duty, upon praying, repenting for our Sins, and Fasting, upon striving against all evil Inclinations, and upon enduing our Souls with Meekness and Calmness of Spirit, with true Piety, with Love and Forbearance towards one another, and with Charity ; by walking in which Course with Earnestness, our Souls are brought to the greatest Perfection they are capable of being brought to. We shall find that this Belief tends to raise up such constant awful Diligence in us, in that we hereby become sensible that all those Motions are dictated to us and strengthened in us by the Holy Spirit of God, who dwells in our Hearts.

Lastly, We shall find that the laying of the 5th. and 6th Foundation-Stone in us, or receiving the belief of the 3d and 4th Fundamental Doctrines (the Doctrines of the Resurrection of the Dead, and of Eternal Judgment) doth tend to imprint on us the most affecting Hopes and Fears imaginable, whereby we are most powerfully moved to encounter the strongest Temptations, which oppose our Progress in Righteousness, and to reject and despise all the gilded Toys, and lustful Vanities which debauch the Soul, whereby our earnestness in obeying those inward Motions which are dictated to us, and strengthened in us by the Spirit of God, which dwells in our Hearts, is brought to the highest pitch it is capable of being brought to in this Life, and consequently, whereby we are most effectually disposed to walk so as to bring our Souls to the greatest degrees of Perfection they are capable of being advanced to, by being accomplished in Righteousness in this World.

We shall find, that this belief doth tend to imprint on us such affecting Hopes and Fears, in that it gives us as it were a Prospect of the unspeakable, unconceivable Degrees of Bliss, to be enjoyed by the Righteous, in their own Persons, to all Eternity in Heaven ; and in that it gives us, as it were a Prospect of the Everlasting State of most horrid Misery to be born by the Wicked, in their own Persons, in Hell.

Then, if we consider what general End the laying of all, and each of these Foundation-Stones in us, doth tend

Fifth Paragraph.

Sixth Paragraph.

to accomplish, we shall find, that the laying of all these, doth most effectually tend to accomplish one great End of God's, which is the Perfection of the Soul in all pious Habits ; and that each of them, doth gradually in order, tend to produce this End. We shall find, that as on the one hand, by having the Doctrines of Baptisms, and of laying on of hands, laid in us, we become sensible of those Graces, Operations, and Participations of the Holy Spirit, by which only we become reconciled to God, and entituled to Salvation, and by which only our Souls become pure, and we become enabled to adorn them with Goodness, so as to fit them for eternal Happiness (as will be plain to all those who shall consider the Consequences of *Adam's Fall*, and the Christian Doctrines set forth in, and consequent from the Doctrines included in the 3d and 4th Particulars;) so on the other hand, that the Sense of God's conferring those Graces and Favours upon us, and that the Sense of the Circumstances attending, superadded to those Motives to lead religious Lives, which arise upon having the Foundations of *Repentance from dead Works*, and of *Faith towards God*, laid in us, will stir us up in an eminent manner, through Love and Gratitude towards God, and through an awful Diligence of obeying the Motions of the Holy Ghost within us, to walk in all Holy Conversation and Godliness, as is set forth. Which Impressions, and inward stirrings being fortify'd by the Hopes of obtaining eternal Bliss in Heaven, through a diligent Progress in this Course, and by the Fears of incurring eternal Damnation in Hell, by proving negligent herein ; (which Hopes and Fears arise upon having the fifth and sixth Fundamental Doctrines laid in us) will receive sufficient Power to influence on a rational Creature, to make him walk so as he ought to do. And, though on the one hand it cannot be thought reasonable, that a Creature, so rational as Man is, should in a state of Trial, have stronger Arguments to engage him in a religious Course, than are herein offered him, yet on the other hand, he that shall consider the Force of the Temptations of this Life, and the Constitution of the World, will find, that if any one of those Arguments, or Motives, for the doing righteously, which are offered by the laying these Foundations, be wanting, it cannot reasonably be expected that a Man should begin to do his Duty, and proceed there-
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in so effectually as to attain to that Perfection of Soul for which he was designed. And more especially, if a Man hold any Opinion, which tends to invalidate any of these Arguments, or to hinder the Impression of any of these Graces mention'd.

And from hence we may see the Necessity of having every one, and each of these Foundation-Stones well laid in us, and consequently the Necessity of having each of the Fundamental Doctrines well impressed upon our Belief, because this is necessary in order to the Accomplishment of our Souls in Righteousness. And because the Accomplishment of our Souls in Righteousness is the only end, which holding Communion with the Church of Christ doth aim at, it follows, that no one is entitl'd to such Communion, who is not qualified by having these Foundations laid in his Heart, and by believing these Doctrines, or at least by not holding any Opinion which tends to invalidate the Arguments, or hinder the Impression of the Graces, conveyed by the laying those Fundamentals in us. Seventh Paragraph.

And this Consequence also appears, in that the Apostle calls them Principles of the Doctrine of Christ, and Foundations, which sheweth that they are as Foundation-Stones in a Building; that is, Fundamental Habits and Doctrines, necessary to be embraced by every one who is to be admitted into the Church. From whence it follows, that a Man cannot be reputed a Member of Christ's Church before he is endued with them, or at least whilst he holds any Opinion which opposeth the End and Design of them, as is said above; first Head, first Branch, Introduction. Eighth Paragraph.

And it is not to be doubted, but that the Holy Ghost doth so quicken and enlighten the Powers of the Mind, as that whosoever doth oppose these Doctrines upon a due Information of them, or of Proofs of them, from the Word of God, doth at the same time perversly, as it were, shut the Eyes of his Understanding against the Light of the Holy Ghost, which would give him as clear Sight or Apprehension of them. And that the Holy Ghost doth so quicken and enlighten the Powers of the Mind, appears, in that the Apostle saith, *No Man can say that Jesus is the Lord but by the Holy Ghost*, 1 Cor. xii. 3. The Saying also of our Saviour, wherein he adjudges those to Damnation who believe not upon the preaching of the Apostles *, shews the same, Ninth Paragraph.

especially when compared with the Saying of our Saviour, *Matth. xiii. 13.* where he saith, *this People's Ears are dull of hearing, and their Eyes they have closed, lest at any time they should see with their Eyes, and hear with their Ears, and be converted.* So that for two Reasons it may of Necessity be required, that every Member of Christ's Church should hold, or at least not oppose these Doctrines, *1st.* Because no one can proceed to perfect his Soul in Righteousness, who is not so qualified, as I have already declared; and, *2dly.* Because those who are sufficiently informed of them, by refusing assent thereto, or at least by opposing them, do perversly shut their Eyes, as it were, against the Light of the Holy Ghost, which would give them an Apprehension of them, inasmuch as that no good can ever be expected from them.

Tenth Paragraph.

Thus then it may appear, that every one who is to be reputed a Member of the Christian Church, must actually believe all those Doctrines expressed in the Fundamentals above-mentioned, or at least not oppose any of them; so that whoever takes Offence at any of them, is not to be thought capable of being admitted to Communion. And though this must not be extended to exclude baptized Infants out of it, and Children whose Capacities are not large enough to comprehend them, yet we may safely argue, that all such as are baptized in their Infancy ought to be informed and persuaded of these things so soon as they are able to receive them, and particularly before they are admitted to Confirmation.

Eleventh Paragraph.

And though it would be impossible for any one, without a reasonable Degree of Learning, and before they should arrive to a considerable Age by their own Observation, and study in the Holy Scriptures, or by the preaching of the Church, to collect all the Particulars contained in the Fundamentals above recited, yet by the Benefit of Catechisms, and Expositions upon Catechisms, and by the Benefit of Expressions interspersed in the Service of the Church, in which these Particulars are comprehended, may those of few Years be brought to an Understanding and belief of them. And that after this manner, the Youth, in the first Ages of the Church, and even the Youth of the Jewish Church were instructed, may be gathered, in that the Apostle speaks of *the Form of Knowledge, and of the Truth in the*

the Law, Rom. ii. 20. In that he tells the Romans they had obeyed from the Heart that Form of Doctrine which was delivered them, Rom. vi. 17. In that he chargeth Timothy to hold fast the Form of sound Words, which he had heard of him, 2 Tim. i. 13. &c. In which Places I apprehend the Form of Knowledge and Truth, the Form of Doctrine, &c. doth intimate some System of Doctrine in the manner of a Catechism, which was drawn up by the Fathers before Christ, or by the Apostles, and such like Men; together also it may be with Doctrines in the common Service, which did contain the Fundamental Doctrines of Religion, by which the Youth was instructed.

I come now to the second Branch of my first Head; Second Branch. namely, to consider the Nature of those erroneous Doctrines or Opinions, which the Apostle mentions in his Discourse spoken of.

The first of them was an Opinion, that some sort of Flesh which was usually eaten, was unclean, and would defile those who eat of it; upon which account those who were of this Opinion forbore to eat of any Flesh, for fear they should defile themselves unawares: *He that is weak, eateth Herbs, saith he, Chap. xiv. 2.*

The second Doctrine was, an Opinion, that some certain Days ought to be kept holy to the Lord: Now the Apostle hath not told us what those Days are, nor yet declared whose Judgment was right in this Matter: But, by comparing this Place with others, particularly Gal. iv. 9, 10. and Col. ii. 16, 17. we may conclude, that the Days he means were the Jewish Feasts or Sabbaths, now abrogated by the Coming of Christ; and that they were in the wrong who were for observing them. And so I shall understand the Apostle's Sense in this Place.

1st. Now if we consider the full Extent and Tendency First Paragraph. of these Errors, we shall find in the first Place, that they no way contradict any of the Fundamental Doctrines explained in the first Branch, nor tend to hinder or obstruct any of the Ends which they tend to produce. If, indeed, these Opinions were taken up upon a Conceit, that it was necessary to Man's Justification to keep the Law of Moses, which was an Error of many in the first Times, particularly of the Galatians, who upon that account are taxed (among other Things) for observing

observing Days and Months, &c. (*Gal. iv. 10*) Then these Opinions would contradict the Doctrine of Baptisms, which teacheth us, that Man's Justification is wrought only by the Imputation of Christ's Positive Righteousness to us, as I have explained above; (sixth Part of third Paragraph, of third Particular, in first Branch, first Head.) But these Opinions in the *Romans* here do not depend upon any such Conceit, because, if so, the Apostle would not have failed to have confuted it, as he doth every where, when he hath occasion to do so with the greatest Earnestness. So that it no way appears, that a Belief of the Errors the Apostle mentions, doth contradict any of the Fundamental Doctrines explain'd above, or tend to obstruct any of the Ends which they tend to produce.

Second Paragraph.

Then, 2dly. there is no plain Dictate of Morality, which opposeth these Opinions, nor any Place of Scripture of sufficient Authority with them at that Time, and of unquestionable Interpretation, which to their Understandings did contradict those Opinions. The only Proofs to be had from the Old Testament, that at the setting up of the Administration of the Christian Religion, the Ordinances and Precepts of *Moses* were to be abolished, are contained in Implications and Deductions, gathered by nice Reasoning, and Allegorical Sayings and Circumstances, as is to be proved by consulting those Places where the Apostle argues from the Old Testament to this end: Such as are *Heb. vii. 11, 12. Heb. viii. 13. Heb. x. 9. Gal. iii. 7, 11, 18. Gal. iv. 21.* to the End of the Chapter, &c. and these they must be thought not to understand the Meaning of: And therefore we cannot think, but that the Entertainers of these Opinions took them up and persisted in them, merely because they thought that *Moses's* Precepts in these Cases were obliging still, either as positive Laws, or upon the account of the reasonableness of such Observations, and of their Pleasingness to God in themselves; and accordingly, at this Day, several of *Moses's* Precepts, not strictly moral, are complied with by good Christians upon such Accounts. To us, indeed, the Determination of the Apostles is sufficient Authority to prove the Abrogation of the Ordinances of *Moses*, and to prove every Assertion of theirs; but in the Beginning of Christianity, when the Apostles were to prove their Mission chiefly by the Conformity of their Doctrine,

ctrine to the Prophecies and Doctrines of the Old Testament, their Authority to their first Converts, such as these *Romans* were, was first to be proved by such Arguments as are necessary and convincing to that End, before their Determination could be reasonably of Force with them. So that the Old Testament, being the only unquestionable Authority with these *Romans*, and the Places thereof, which disannul the Obligation of *Moses's* Precepts, being obscure and hard to be understood, it may well be concluded, that no Place of Scripture, of sufficient Authority with these *Romans*, to their Understanding, did contradict these Opinions; especially too when we shall consider, that the Apostle, by cautioning every one to be fully perswaded in his own Mind, *Rom. xiv. 5.* doth insinuate, that they were, or might be so perswaded; and consequently, that they were not aware of any Scripture to the contrary.

I shall content my self with these two Observations concerning the Nature of these erroneous Doctrines or Opinions, which the Apostle mentions in this Place, as being, to my Apprehension, sufficient to my Purpose.

And so, 3dly. I gather that Men of erroneous Opinions, who believe those Fundamental Doctrines above delivered, or the Doctrines included in the Apostle's System delivered above, provided their Errors do no way contradict any of these Doctrines, nor tend to obstruct any of the Ends, which those Doctrines tend to produce; provided also their Errors do not oppose any plain Dictate of Morality, or any known Place of Scripture, of unquestionable Interpretation, may hold Communion with the Church, notwithstanding such Errors. So that as far as relates to positive and actual Belief, the holding those Doctrines, is sufficient to entitle any one to communion with the Christian Church.

Third Branch.

For, 1st. The holding any more Doctrines, or Doctrines of an higher Nature than what are contained in those Fundamentals, is not necessarily requisite to give one a Title to such Communion, the Apostle seeming to have delivered that System as a System comprehending all the necessary Terms of Communion with the Church; as may be gathered from what is said above. (first Head, first Paragraph, Introduction.) And because too, the Apostle prescribes an Attainment to those higher

First Proof.

Doctrines,

Doctrines, which are necessary to the full Accomplishment of the Soul in Piety, by the teaching of the Church, and by an industrious Application of Mind thereto, after we are admitted into it; as must be concluded, by considering that those to whom in the fore-quoted Place (*Heb. v. 12.*) he saith, *For when for the time ye ought to be Teachers, ye have need that one teach you again, which be the first Principles of the Oracles of God*; and to whom he gives an Exhortation thereupon, *to leave the Principles of the Doctrine of Christ, and to go on to Perfection*, *Heb. vi. 1.* that all those were actually Members of the Christian Church, and Professors of Christianity, and had been so from the Beginning of that time they had mispent, in which they ought to have made themselves able to teach others, by attaining to the Knowledge of the higher Doctrines of Christianity; as may appear by considering, that the Apostle calls them *Holy Brethren, and Partakers of the heavenly Calling*, *Heb. iii. 1.* From whence it follows, that those spoken of were admitted Members of the Church, without being required to hold any other Doctrine than what is included in the Fundamentals. And from thence it follows, that in order to acquire a just Title of Admission into the Church, it is not necessary for any one to hold any other, or any higher Doctrines than those contained in the Fundamentals delivered.

Second
Proof.

And then, *2dly.* The holding Errors which do not oppose those Fundamentals, nor the Ends of them, nor are contradicted by any known Dictate of Morality, or Place of Scripture of unquestionable Interpretation, doth not exclude those from the Communion of the Church, who hold these Fundamentals, because the End of the Apostle's Precepts, and Exhortations in the 14th Chap. of the *Romans*, and in the Beginning of the 15th, is, that those Men of better Judgments might amicably communicate with Men of such erroneous ones in all Christian Offices in the same Congregation, and treat them with all possible Candour and Respect, notwithstanding such their Errors; as may be gathered from what I have above declared in the Preamble, (Sum of 2d Paragraph, and Conclusion of 2d Paragraph) compared with what is in the 1st and 2d Paragraph of the 2d Branch foregoing.

And

And therefore, I think, I may reasonably conclude, that Men of erroneous Opinions, who believe the Fundamental Doctrines above delivered, may yet hold Communion with the Church of Christ, notwithstanding their Errors, provided they be not such as contradict any of those Doctrines, or obstruct any of the Ends of them, and provided they do not oppose any plain Dictate of Morality, or any known Place of Scripture of unquestionable Interpretation. And such erroneous Opinions I call consistent with the Christian Communion.

Conclusion.
Shewing
what Errors
are consistent
with the
Christian
Communion.

I come now to the Second Head of my Discourse; namely, to shew what it is to censure Men for their Opinions, contrary to the Command of the Apostle, and what not.

Second
Head of
Discourse.

For the fuller Comprehension of this Head, I will first shew in what Cases only, and how far Men are censurable for their Opinions, both positive and negative.

2dly. I will shew how far only consistently with the Rules of Charity, we may conclude Men censurable thus.

3dly. I will gather what it is to censure Men for their Opinions, contrary to the Command of the Apostle, and what not.

I begin with the first Branch; namely to shew in what Cases only, and how far Men are censurable for their Opinions, both positive and negative.

First Branch.

If we consult the New Testament, we shall find many Places wherein our Saviour censures Men for their erroneous Opinions; and from this censuring of his, I shall conclude, that in all like Cases Men are censurable.

The Places which I shall name, and which seem to me sufficient to comprehend this Branch are these which follow: 1st. I find from *Matth. xxiii. 16, 17, 18, 19.* that our Saviour severely censures the *Scribes and Pharisees*, for thinking it a more obliging Oath to swear by the Gold of the Temple, or the Gift upon the Altar, than it was to swear by the Temple, or by the Altar themselves; calling them Fools and Blind for so thinking, and shewing the Absurdity of such their Conceit, in that the Gold it self was sanctified by the Temple, and the Gift was sanctified by the Altar. In the next Place, I find from *Matth. xv. 1, 2, 7, 8.* that our Saviour

Saviour censures the *Pharisees* for thinking it unlawful to eat with unwashen Hands, calling them *Hypocrites* thereupon, and applying to them the Prophecie of *Isaiah*, which upbraids them with honouring God with *their Mouth and Lips, when their Heart is far off.*

3dly, I find from *Luke* xiii. 14, 15. that our Saviour censured the Ruler of the Synagogue for thinking it unlawful to heal Men from their Infirmities on the *Sabbath-Day*, calling him *Hypocrite* therefore, and urging the Practice of Men toward their Cattle, to confute him.

4thly, I find Men are censured by our Saviour, by Implication at least, for not believing him to work his Miracles by the Power of God, for not believing him to be the Christ, for not believing the Gospel upon the Preaching of the Apostles, &c. and such Opinions as these in this Fourth Paragraph, I call negative Opinions, and the others in the former Paragraph, positive ones, and that our Saviour thus censures Men, appears from *John* xv. 24. where he saith, *If I had not done among them the Works which no Man ever did, they had not had Sin*; from *John* viii. 24. where he saith, *If ye believe not that I am he, ye shall die in your Sins*; and from *Mark* xvi. 16. where he saith, *He that believeth not shall be damned.*

Now in taking up and entertaining the three first Opinions, and in not entertaining a Belief of the fourth sort of Doctrines, the Persons censured seem to have been very capable of setting themselves right by a reasonable Application of Mind; and they seem to have been byas'd, either by Hypocrisie and Inclination, to some or other sensual, divilish Proposal, or by an obstinate Aversion to comply with the spiritual Dictates of Religion, through the Influence of some Lusts and Suggestions of the Devil, and being so byas'd, they seem sometimes to have industriously misapplied and misinterpreted many Arguments and inward Warnings of Conscience opposing those Opinions, or setting forth those Truths; and sometimes they seem to have industriously shut up their Understanding, as it were, against the Light of many Arguments and inward Warnings of Conscience, which would often be breaking in upon them, so as not to consider them to any good Purpose. For, First, in the Case of thinking it a more binding Oath to swear by the Gold of the Temple,

Temple, than by the Temple it self: The Persons censured were the Scribes and Pharisees, Men of the greatest Learning among the Jews, and consequently such as were well able to have seen the obvious Absurdity our Saviour mentions in this Case, if they would but have hearkned to the Dictates of their own Reason; and that they were able to have discerned this Absurdity, appears, not only in that they were Learned Men, but in that our Saviour calls them, *Fools and blind* thereupon; which shews they were wilfully blind and foolish, as must be conceived, by considering the manner of our Saviour's applying those Words to them, only wilfully blind and foolish Men being censurable for their Folly and Blindness. But to what can we so fitly ascribe this wilful Blindness of theirs, or this shutting of the Eyes of their Understanding, as it were, against the Light of their own Reason, as to the Influence of an eager, hypocritical Desire of gaining the Reputation of being deeply Learned, and strictly Holy Men, which might seem to be the consequent of making such nice Observations, and maintaining such exact Rules? Then, Secondly, in the Case of thinking it unlawful to eat with unwashen Hands, the Persons censured are the *Scribes and Pharisees* also, who had Reason and Learning sufficient to have informed themselves, that such External Washings did no way purifie the Soul, and consequently could not be acceptable to God, nor were required of him upon their own Account; they had sufficient Knowledge to have informed themselves, that Spiritual Purity only did perfect the Soul, and please God, and that the Washings commanded in *Moses's* Law, did only serve emblematically to stir up Men to wash their Souls from the Filth of Sin, as it were, by Repentance and Abstinence from all wicked Desires; and therefore, since we find our Saviour calls them Hypocrites hereupon, and by applying a Prophecy of *Isaiab* to them, declares them to be such as served God with their Mouth and Lips, while their Heart was far off, and tells them plainly, *they made clean the outside of the Cup and Platter, but their inward Part was full of Ravening and Wickedness*, Luke xi. 39. What can we think but that they were biassed to entertain this and many more such like Opinions, partly by Hypocrisie, thinking by such nice Observations to gain the Character of very Holy

Holy Men ; and partly by an obstinate Averſion to comply with Spiritual Duties through the Influence of their Luſts, they hoping to excuſe themſelves for their neglect of theſe Duties, by an exact Performance of abundance of needleſs Actions, and inſignificant, external Exerciſes ? And what can we think, but that alſo they muſt, in Compliance with their Luſts, pervert and ſhut up their Underſtanding, as it were, againſt the Light of many Arguments and inward Warnings of Conſcience, ſuggeſting the Vanity of their Opinion herein, which muſt needs be often breaking in upon them, eſpecially ſince we find it is plain, and that our Saviour declares they did ſo in the Caſe of Unbelief, as I ſhall ſhew in the Fourth Inſtance.

To the like Purpoſe might I argue in the Caſe of thinking it unlawful to heal Men from their Infirmities on the Sabbath-Day, in which Caſe our Lord calls the Ruler of the Synagogue *Hypocrite*, and urges the Example of Mens practice toward their Cattle, as before, but I ſhall content my ſelf with noting this.

4thly, In the Caſe of not entertaining a Belief that Chriſt wrought his Miracles by the Power of God ; that our Lord was the Chriſt, and that the Goſpel was the Word of God : There it is moſt clear, that the Perſons cenſured being biaſſed by Propoſals of their own corrupt Hearts, and of the Devil, did miſinterpret and miſapply many Arguments and inward Warnings of Conſcience, induſtriouſly and perverſly, and alſo did induſtriouſly ſhut up their Underſtanding, as it were, againſt the Light of many Arguments and Warnings, ſo as not to conſider them to any good Effect : For when we find from *Matth. xii. 24, 25.* that the *Phariſees* could aſcribe theſe good Works and Miracles of our Saviour, which were offered and done, on purpoſe to convince Mankind of his Almighty Power, to the Prince of the Devils, when there were ſo apparent Marks of God's Hand in them, and when that Suppoſition did make the Devils ſo unpolitick, as to conſpire the ruin of their own Kingdom, what can we think, but that being biaſſed by an Affection for the Suggeſtions of the Devil, they did induſtriouſly pervert this mighty Argument offered by our Saviour, and miſapply and ſtop their Ears againſt many inward Whiſpers of Conſcience, ſuggeſting, that God's Power muſt be the Author of theſe Things ? And of this we ſhall be

be most certain, when we shall consider that our Saviour accounting for the Infidelity of the Jews, tells us, that according to the Prophecy of *Isaiah*, cap. vi. 10. *Their Heart was waxed gross, and their Ears dull of Hearing, and that they had closed their Eyes, lest at any Time they should see with their Eyes, and hear with their Ears; and should understand with their Heart, and should be converted*, Matth. xiii. 15. To which also agrees the Apostle's Account of the Infidelity of the Men of his Time, 2 Cor. iv. 4. where he saith, *that in them the God of this World (that is the Devil) hath blinded the Minds of them that believe not, lest the Light of the glorious Gospel of God should shine unto them*: So that the Reason why they did not believe those Truths was, because by giving Way to their Corruptions, their Heart was waxed gross, and both the Devil by his Instigations within them, and their own Inclination to his Proposals, through the Grossness of their Hearts, did prevail on them to close their Eyes, and stop their Ears, that they might not see and hear the Things which should serve for their Conviction; that is, the Devil and their own Inclination did prevail on them to shut up their Understanding, as it were, against the Light of those Arguments or inward Warnings of Conscience which suggested those Truths, that they might not be convinced by them.

And so I conclude that Men are censurable for their Opinions, or for refusing to embrace the Truth, when they are able by a reasonable Application of Mind to set themselves right, when they are biased to take up or entertain those Opinions, or to refuse giving Entertainment to those Truths, either by Hypocrisie, or by an obstinate Aversion to comply with the Spiritual Dictates of Religion, through the Influence of their Lusts, Passions, or any Suggestions of the Devil; and especially, when through the Influence of these Corruptions they either industriously misapply and misinterpret Arguments from Reason and Scripture, or inward Warnings of Conscience, suggesting the Vanity of their Opinions, or setting forth Truths, or when they industriously shut up their Understanding, as it were, against the Light of those Arguments or inward Warnings, which may upon Occasion break in upon them, so as not to consider them to any good Purpose.

The Place
in *Isaiah*,
chap. vi. 10.
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In what
Case Men
are cen-
surable for
their Opi-
nions.
Conclusion.

And Men are more or less censurable, according as they have more or less Abilities to set themselves right; according as they more or less give way to be bias'd by the Corruptions of their Hearts to entertain Errors, to reject the Truth, and industriously to pervert Arguments and inward Warnings of Conscience, or to shut up their Understanding from the Consideration of them when they are offer'd to convince them of their Errors. And thus I conclude, because I find our Saviour hath censured Men in these Cases as above. And these Cases I take to be sufficient to comprehend this Branch, because I can see no culpable Cause of Error but what may be referred to some of these Cases; and so I shall conclude, that Men are only censurable for their Opinions, when the Reason of their taking them up, or entertaining them, is founded upon some one or more of the Cases mentioned.

Second
Branch.

Secondly, I pass to the Second Branch of this Head, namely, to shew how far only consistently with the Rules of Charity we may conclude Men censurable thus.

Having in the foregoing Branch determin'd in what Cases only, and how far Men are censurable for their Opinions, it will follow, that consistently with the Rules of Charity we may conclude Men censurable upon this Account, so far only as we can be certain that they are guilty in any of those Cases: And we can be certain of this no farther, than we can be certain that they have Abilities to set themselves right; such as Knowledge and Learning, Quickness of Apprehension, a due Faculty of Reasoning, and a Freedom from invincible Prejudices, and no farther than we can be certain, that Arguments sufficiently clear, and inward Warnings of Conscience have been duly offer'd and applied to them. I say, consistently with Charity we can conclude Men censurable upon the Account of their Opinions only, so far as we can be certain they have sufficient Abilities to attain to the Truth, and have sufficient Arguments and Dictates of Conscience duly applied to them suggesting what is right; for according to the Apostle's Description, 1 Cor. xiii. 7. *Charity believeth all Things, hopeth all Things*; and therefore we are bound in Charity to think Men as little faulty as possibly we can upon all Accounts, and consequently in this Case when we are most sure Men are in a
wrong

wrong Opinion, and in such an Opinion too as the Devil or our Flesh may with great Reason be supposed to suggest, we are bound in Mitigation of their Guilt, to think their Abilities of attaining to the Truth as small to the utmost as we can, making all the Allowances which may be for invincible Prejudices, for want of due Application of Arguments, and for want of all such Abilities besides as are necessary for the Discovery of Error, yet in such a manner too, as not to lessen the Character of the Person thereby, or as little as possible. So that in this Case, we must not conclude Mens Abilities to be as great as we can think they may be, but as we are certain they must be, and so far only as we can be thus certain may we in Charity think Men censurable for their Opinions. And in making a Judgment how far we may be certain Men are qualified for avoiding Error, we must think with our selves, that we cannot see into Mens Consciences, we can only judge of them by considering the natural and acquired Endowments of Mens Minds, and such particular Applications of Arguments as we may know, or with greatest Probability may suppose to have been made to them. Our Saviour indeed he knew what was in Man, and therefore though he did censure Men as Hypocrites, and wilfully blind and obstinate in the Instances mentioned, or others, because he undoubtedly saw they were such, and that they miserably abused those Abilities and Arguments which were given and offered to them to convince them of the Truth, yet it might have been very uncharitable in any of his Disciples, without some special Revelation, to have censured them thus severely in some of the Instances at least. We therefore who cannot see as our Lord could, must not think to imitate him in judging of Mens Consciences, but confining our Judgment in these Matters within the Limits of our Understanding, we must not pretend to be certain of Mens Qualifications for avoiding Error, or attaining to the Truth any farther than we find or know that the evident natural Principles of Reason and Morality do direct all Men, any farther than we know that Mens Learning and Knowledge and other Circumstances do enable them, any farther than we can be sure upon the Account of Knowledge that thereupon necessarily Dictates of Conscience do

inform them, or that Arguments, Perswasions and Exhortations have been pressed upon them.

How far in
Charity we
only can con-
clude Men
censurable
for their O-
pinions.

And so I gather that consistently with the Rules of Charity we can conclude Men Censurable for their Opinions (even for those Opinions which the Devil or the Flesh may with great reason be supposed to dictate) only so far as we are certain upon account of their Knowledge and other Circumstances they are able to know better, that in taking them up, or entertaining them, they either clearly contradict, or manifestly undeniably pervert some evident natural Principle of Reason or Morality, or some plain Doctrine which we may know they have received, or some convincing Argument which we may know or be well assured to have been sufficiently pressed upon them, and upon reasonable Consideration to be clear to them.

Third Branch.

Thirdly, I pass to the last Branch of this Head, namely, *To gather what it is to Censure Men for their Opinions contrary to the Command of the Apostle, and what not.*

First Para-
graph.

1st. Then, to Censure Men contrary to the Command of the Apostle is to think them Faulty or Vicious, in taking up or entertaining Opinions beyond what a favourable Judgment will admit of; that is, by considering what hath been said in the 2d. Branch foregoing, to conclude Men sufficiently qualified for finding out the Truth upon account of their Knowledge, Learning, and the like, before we have duly considered whether they are so qualified or no; to conclude they are byas'd by the Flesh or Suggestions of the Devil to entertain Opinions before we are satisfied that therein they must contradict some plain Doctrine which they have received, and that they were not possessed with some invincible Prejudices which might be the Foundation of those Opinions; or, to conclude, that Men industriously pervert and refuse to hearken to, and consider Arguments and inward Warnings of Conscience tending to set them right before we can be certain that such Arguments were pressed upon them, and that they have Learning, or sufficient Understanding to consider them, and either to reconcile the Consequences of them with some old received Opinions, or to determine which are most true, whether their old Opinions or those Consequences. This, I say, is to censure Men things

contrary to the Command of the Apostle, though these things are not mentioned in his Discourse set down Rom. xiv. above recited; because the Censuring thus being contrary to Charity, may well be supposed to be implied in his Prohibition; and besides, the Censuring thus, is the Foundation of passing those Censures of an higher Nature, which are directly forbidden by the Apostle in the place abovementioned, and even in those Cases, where the Persons condemned are most innocent, as upon a small reflecting Thought will be plain.

Secondly, To Censure Men contrary to the Command of the Apostle, more directly is to conceive Anger towards them by reason of their Opinions as upon our own Account, or else it is so in the first place, either by Words, Signs or Actions, to express a Contempt of them, or an Anger towards them, upon the Account of such Opinions as are consistent with the Christian Communion, or 2dly, to pretend to judge that they are Reprobates in the sight of God upon account of their Opinions or Practices thereupon; or 3dly, To exasperate them so by our Condemnation of them upon that Account, as to cause them to conceive Hatred towards our selves, and to take Offence at our Communion. To Censure Men thus, is expressly forbidden by the Apostle Rom. xiv. as may appear by considering in relation to the 1st. of these Particulars last mentioned, that the Apostle commands, *Let not him that Eateth despise him that Eateth not*, Rom. xiv. 3. and in relation to the 2d. Particular, he commands, *Let not him that Eateth not, judge him that Eateth*, v. 3. also. And in relation to both these Particulars, he saith, *But why dost thou judge thy Brother, or why dost thou set at nought thy Brother?* v. 10. Also to these Cases, and the Particular first mentioned in this Paragraph, the Unreasonableness of Censuring upon the two Accounts specified in the beginning of this Discourse is to be referred; * for because the Errors of other Men no way concern us, and because we are all Fellow-Prisoners as it were, and not Judges of one another, therefore it is highly unreasonable for us to be angry with any one as upon our own Account, to despise and condemn any, or express anger towards them upon the account of their Opinions, the doing and being affected thus belonging only to those who are interested in the Opinions of others, and who are Judges of them. And then in relation to the 3d and last of these Particulars, we

Second Paragraph.

* Preamble,
First Paragraph, Conclusion

• Preamble,
Second Para-
graph, First
Consequence.

Third Para-
graph.

may consider, That the principal End of St. Paul's Discourse in the place fore-cited, is to preserve Unity of Worship among People of different Sentiments; nay, he commands us *to deny our selves the Liberty of doing many things in themselves Lawful, rather than exasperate or drive any weak Brother from the Communion of the Church,* as I have shewn in the beginning of this Discourse.* And therefore much rather must we not by any Words, Signs or Actions exasperate industriously any one upon the account of his Opinion, especially such an Opinion as is consistent with the Christian Communion, so as to cause him to forsake the Society of Orthodox Christians, or even to conceive Anger towards our selves.

Thirdly, And thus I have set forth what it is to Censure Men for their Opinions contrary the Apostle's Command.

And those Cases I have delivered, as I take it, do comprehend the Sum of St. Paul's Prohibition; so that under a pretence of not Censuring Men for their Opinions, we are not to avoid advising Men, and endeavouring by sober Reasoning to convince them of their Errors, especially if they in the least but indirectly tend to keep them from a due Application to the Means of making their Souls pure, though in a large Acceptation they may be consistent with the Christian Communion; nor are we even where we have only a Suspicion that Mens Opinions are not so right as they should be, or that they are Faulty in entertaining them, to refrain from advising them, and offering such Arguments to convince them of their Errors and Faults as we think may have good effect upon them, provided we do this mildly, and as far as may be without danger of exasperating them, for Charity doth highly oblige us to do thus; and besides, that we may prevent an evil Heart of Unbelief in any one, we are commanded to *Exhort one another daily, least any one be hardened through the deceitfulness of Sin,* Heb. iii. 12, 13. And likewise we are commanded *in Meekness to instruct those that oppose themselves.* 2 Tim. ii. 25. Nor yet again doth the Apostle's Prohibition in this place hinder but that we may severely check those who are apparently Vicious in taking up Opinions which any way tend to hinder the truly Spiritual Effect of Religious Duties, and especially if their Example is likely to spread the same bad Opinions further; for we are commanded

to reject Hereticks, Titus iii. 10. and to contend earnestly for the Faith, which was once delivered to the Saints, Jude iii.

So that to Censure Men for their Opinions without transgressing the Apostle's Command in this Matter, is to warn Men of their Errors, even those which but indirectly tend to corrupt Religion in a calm manner, to admonish them of their Faults in entertaining them where we have Grounds or only a Suspicion that they are faulty, in the Spirit of Meekness, and in such a manner, as that it may appear we do this merely for the good of Mens Souls, and not for the sake of exposing them or propagating our own Sentiments; we may not only do thus without transgressing the Apostle's Precept, but we ought to do so*; but I conceive we cannot justify our selves in Reproaching Men for the most profligate Opinions, in conceiving Wrath toward them as upon our own Account, or in condemning them in our own Thoughts to eternal Damnation thereupon; and howsoever Men may think themselves obliged out of a Zeal for God's Honour and the Enlargement of Truth to detest Infidels and Hereticks, yet still care must be taken that whatsoever Affections this way we submit to, we suffer not our selves to be concerned upon any other account than God's Glory and Honour, and that we still retain the true Spirit of Meekness and Charity.

Conclusion,
To Censure
Men not
contrary to
the Apostle's
Command,
what?

* 2 Tim. ii. 25.
Heb. iii. 12,
13.

I come now to the Third Head of my Discourse, *namely, To shew in what Cases, and how far we are obliged to deny our selves the Liberty of following our own Desires, though lawful in themselves, for the sake of preserving that Godly Union and Communion of Spirit which ought to be among Christians.* Third Head of Discourse.

And also to shew wherein we are obliged not to deny our selves upon any pretence.

For a full Comprehension of this Matter I will,

1st, Produce such Instances of the Apostle's Practice and Prescription as I shall think sufficient for my Purpose, which set forth a Denial of our selves for the Reason given.

2^{dly}, I will consider the Temper and Circumstances (as far as I think is needful in this Case) of the People for whose sake the Apostle did deny himself thus, and prescribe such Denial to others; together with the

Relation which such Denial bears to Religion and Reason.

3dly, I will produce such Instances of the Apostle's Practice and Prescription as I shall think sufficient for my Purpose, which set forth an Obligation not to deny our selves upon this Score.

4thly, I will consider the Difference between the Circumstances attending the Cases in which the Apostle did refuse to deny himself, and did prescribe such Refusal of Denial, and the Circumstances attending those Cases in which the Apostle did deny himself, &c. as in the 1st Branch.

5thly, From a Consideration and Comparison of the things contained in the foregoing Branches, I shall gather in what Cases, and how far we are obliged to deny our selves upon the account mentioned.

And also, I shall gather in what Cases we are obliged not to deny our selves upon any pretence.

First Branch. I begin with the 1st Branch, namely, to produce such Instances of the Apostle's Practice and Prescription as I shall think sufficient for my Purpose, which set forth a Denial of our selves for the Reason given.

First Paragraph.

1. The first Instance I shall produce is delivered 1 Cor. viii. 13. where the Apostle for his own part professeth *That he would eat no Flesh* (that is no such Flesh as had been offered in Sacrifice to an Idol) *as long as the World standeth, rather than cause his Brother to offend*; to which we may refer the Apostle's Prescription in the fore-cited 14th Chap. Rom. v. 21. where he saith, *It is good neither to eat Flesh, nor to drink Wine, nor any thing whereby thy Brother stumbleth, or is offended, or is made weak.*

Second Paragraph.

2. The second Instance I shall produce is to be seen Acts xvi. 3. where St. Paul (willing to have Timothy accompany him as an Assistant in the Discharge of his Apostleship) *took and circumcised Timothy, that the Jews of those Parts might not take offence at his Doctrine*; to which we may refer St. Paul's taking on him a Vow of a Nazarite for the like Reason, Acts xxi. 26. and also his saying to the Jews, *I became as a Jew, that I might gain the Jews; to them that are under the Law, as under the Law, that I might gain them that are under the Law; to them that are without Law, as without Law, that I might gain them that are without Law; and to the*

the weak I became as weak, that I might gain the weak.
 1 Cor. ix. 20, 21, 22.

These Instances are such as I take to be sufficient under the first Branch.

So I pass to the second Branch, namely, to consider the Temper and Circumstances (as far as I think is needful in this Case) of the People for whose sake the Apostle did deny himself thus, and prescribe such Denial to others; together with the relation which such Denial bears to Religion and Reason.

1st. As to the Temper and Circumstances I am treating of in the Instances of the 1st Paragraph of 1st Branch, the People for whose sake the Apostle professeth he would so deny himself, and prescribes such Denial to others, are 1st. Men of weak Judgments, as is to be gathered from his calling them *Men of a weak Conscience, weak Brethren*, &c. 1 Cor. viii. 7, 10, 11, 12. and Rom. xiv. 1, 2. and Chap. xv. 1. 2^{dly}, The Men of weak Judgments mentioned in the 14th Chap. Rom. seem to have been well-meaning Men, but invincibly Prejudiced, as appears in that the Apostle by cautioning every one to be fully perswaded in his own Mind,* doth by Implication declare, they were so perswaded, as before†, which doth farther imply, That they had such Prejudices as they could not overcome. I suppose that having been taught from the Scriptures to observe all *Moses's* Precepts, (some of which they might observe more nicely, or lay greater stress upon than he meant they should) and not being aware of any place of Scripture which to their Understanding did make void his Injunctions at the coming of our Saviour, they could see no reason why those Ceremonies of *Moses* should not still be in Force as they had been: For the Assertion of the Apostle's to this purpose was not at all convincing to them as it is to us, as I have declared.* So that the Men of whom I am speaking seem to have been well-meaning Men, but invincibly prejudiced that they ought still to observe the legal Ceremonies as they had done heretofore.

2^{dly}, And as the Persons concerned in the Instances of the first Paragraph were thus affected towards their Opinions, so were the Persons concerned in the Instances of the 2^d Paragraph of the 1st Branch; for such were the *Jews* for whose sake St. Paul circumcised *Timothy*, for whose sake he took on him a Vow and,

Second Branch.

First Paragraph.

* Verse 5.

† First Head, latter End of Second Branch.

* First Head, Second Branch, Second Paragraph.

Second Paragraph.

and behaved himself as a *Jew*, they being invincibly prejudiced that the Injunctions of the Law were still binding as just before. And such no doubt were the *Gentiles*, or those without Law, being as firmly persuaded that the Observation of the legal Institutions was insignificant, or perhaps absurd, and it may be also being invincibly prejudiced towards some Opinions and Practices of their own, besides that they were extremely averse to put their Necks under the Yoke of the legal Ceremonies.

Third Paragraph.

3dly, In the Instances of the 1st Paragraph of the 1st Branch, in the Case of *eating the Flesh which had been offered to an Idol*, 1 Cor. viii. there was danger of leading those Christians which were of weak Judgments to pay a Devotion to the Idol, which would have been to the hurt of their Souls, as being very contrary to their Duty, as appears in that the Apostle saith of them, *For some with Conscience of the Idol unto this Hour, eat it as a thing offered to an Idol, and their Conscience being weak is defiled*, v. 7. And in the Case of *Eating Flesh*, Rom. xiv. There was danger of causing those weak Brethren spoken of there, to take up such an Aversion towards those who did eat such Meat as to think slightly of, and it may be, forsake their Communion and the Faith which they did profess, as is implied in what is said above †; which would have been to the Hurt or utter Ruin of the Souls of those who should do so, as is set forth above.*

† Preamble.
Second Paragraph,
Fourth Section, towards the End.

* Preamble,
Second Paragraph, Consequence of Fourth Section.

Fourth Paragraph.

4thly, Then as to the Instances of the 2d Paragr. of 1st Branch, in the Case of Circumcising *Timothy*, of St. Paul's taking on him the Vow of a *Nazarite*, &c. these things were manifestly done by him, because otherwise there was an evident Danger of losing all Fruit of his Ministry, in converting Men to the Faith of Christ, and keeping them in it; and otherwise it was to be feared, that instead of gaining Proselytes to the Christian Faith, he might have kept them, or have driven them from it, for in that it is said *he circumcised Timothy because of the Jews in those Quarters*, he became as a *Jew* to the *Jews*, and as one without Law to those without Law, and as Weak to the Weak, that he might respectively gain those different sorts of Men. It is as if it should be said, he circumcised Timothy, he became as a Jew to the Jews, and as one without Law

Law to those without Law, and as Weak to the Weak, that he might gain those different sorts of Men to the Faith of Christ, and keep them in it.

And from hence it follows, that Governours of the Church, (such as St. Paul was) more especially ought to take the utmost care to bring every one to the Faith of Christ, and to keep them in it; and that for like Reasons they ought so to order themselves and Matters as that no one may by any manner of Means be driven from the Communion of the Church who may with reason be admitted thereto; and that no one of those may be urged to think slightly of that Communion upon the account of uncharitable Dealings or offending Practices, which also every one ought to take care of, as I have shewn above.*

* Preamble,
Second Paragraph, Second Consequence.

5thly, As to the relation which such Denial as I have been speaking of in it self bears to Religion, that is really none; for in the first Instance, as we do no Duty in it self by eating of this or that sort of Meat, so we omit no Duty in it self by abstaining from this or that sort of Meat; for as the Apostle saith, *Meat commendeth us not to God; for neither if we eat are we the better, neither if we eat not are we the worse,* 1 Cor. viii. 8 And in the second Instance, as it was no Good in it self to observe *Moses's* Ceremonies, so neither was it any Sin in it self to observe them, there being no Immorality in complying with *Moses's* Ordinances. And that it was not sinful, or a neglect of a Duty in St. Paul to omit observing the Injunctions and Customs of the Law in his Behaviour towards the Gentiles appears from his own Words, for where he tells us, *he became as without Law to those without Law,* there he also tells us, *that yet he was not without Law to God, but under the Law to Christ,* 1 Cor. ix. 21. Therefore he was satisfied he was not obliged to observe the legal Ceremonies. And tho' St. Paul by becoming as a Jew to the Jews, &c. might on the one hand seem to be guilty of Dissimulation, and on the other hand might be thought to give Occasion to conceive that the Ceremonies of the Law were still in Force, and that Justification was not to be had without a punctual Observation of the Law; yet since (as we may satisfy our selves) it is possible he might silently conform himself to the legal Ceremonies in

Fifth Paragraph.

in such a manner as to give no pretence to suppose he made any great account of so doing, or thought he merited any thing thereby, or expected to be justified by such Conformity, we ought out of respect to the Apostle's Character to assure our selves he did observe the Customs of the Law in such a manner, and besides otherwise we must know he contradicted his own Practice and Doctrine expressly when he so vigorously sets himself to beat down all Conceit of expecting to be justified by keeping the Law as he hath done, *Gal. iii. 11. and chap. v. 4.*

And when the great End of winning Disciples did plead for a Conformity to the Law, he may well be excused from all Imputation of Guile, or of giving Occasion to conceive that Man's keeping the Law was necessary to Justification by such a silent Observation of *Moses's* Ordinances as I have laid down, and especially too, since having been born and bred up under the Dispensation of the Law there might seem on Obligation lying on him to conform himself strictly to it his whole Life, as having at his Circumcision undertaken, as I may so say, to keep himself to it, tho' he well knew he was not obliged to do so upon that account now. And likewise, since *Timothy* was born of a Jewish Mother, and in the time of the Dispensation of the Law, which ceased not till the Descent of the Holy Ghost on the famous Day of *Pentecost* next following our Lord's Ascension; and consequently, since he ought to have been Circumcised at Eight Days age, therefore the Apostle may well be thought to Circumcise *Timothy* by way of Correction of a former Omission. And I know not for what reason it is punctually set down that *Timothy's* Mother was a Jewess, as it is *Acts xvi. 1.* but to shew forth *St. Paul's* Justification in Circumcising him, and especially if we consider that in the same place where it is said *St. Paul did not compel Titus to be circumcised*, there (by way of reason for it) it is also said, *that Titus was a Greek*, or one not obliged to be Circumcised as the Offspring of the Jews were, *Gal. ii. 3.*

6thly, As to the relation which such a Denial as I have been speaking of hath to Reason, there was nothing unreasonable in it. For in the first Instance, the Damage or Dissatisfaction sustained by refraining from the

the Sorts of Meat there mentioned and understood is not very considerable in it self, especially to a good Man, to a Man who is as indifferent towards the Satisfaction of Sense as a Christian should be, and who hath so much at his Heart the Spiritual Good of his Brethren, and the Enlargement of Christ's Kingdom as he ought to have. And in the second Instance, what can be objected against *St. Paul's Practice*, which was free from Guile or any Sin, and from all reasonable Tendency to introduce unchristian Opinions, when the great End of gaining Profelytes to the Christian Faith did seem in a good measure to depend upon it?

So collecting the Sum of the Contents of this 2d Sum of Second Branch. Branch, I find that *St. Paul*, who was a Governour of the Church, did deny himself, and doth prescribe the like Denial to us for the sake of Men of weak Judgments, for the sake of Men invincibly prejudiced, and in those Cases in which there was or is danger of leading or driving Men to wound their Souls; whether by causing them to do things contrary to their Duty by our Example, or by exasperating and offending them, and thereby provoking them either to think slightly of our Communion or to forsake it. And likewise he did, and prescribes these things in those Cases in which, and so far as, we may do so without committing Sin our selves, or omitting a Duty, or without giving occasion to take up unchristian Opinions or Practices, and so far also as is tolerably consistent with Reason.

I pass now to the Third Branch of this Head, Third Branch. namely, to produce such Instances of the Apostle's Practice and Prescription as I think sufficient for my purpose, which set forth an Obligation not to deny our selves upon the Score mentioned.

The first Instance I shall produce is delivered *Gal. ii. 3.* where the Apostle professeth, that *Titus* who was with him, and who was a *Greek*, was not compelled to be circumcised; it being to be understood that *St. Paul* opposed it, although by so doing he did displease and scandalize the *Jews*.

2dly. To which we may refer his Words, v. 5. where he saith, *he did not give Place to the False Brethren by Subjection, no, not for an Hour.*

3dly. And also hereto we may refer St. Paul's chiding with St. Peter for withdrawing himself from the Conversation of the Gentiles at Antioch to please the Jews which were lately come thither from Jerusalem: By which it appears, that St. Peter ought to have conversed freely with the Gentiles, although the Jews should thereby have been offended.

These Instances are such as I take to be sufficient under this third Branch.

Fourth
Branch.

So I pass to the fourth Branch, namely, to consider the Difference between the Circumstances attending the Cases in which the Apostle did refuse to deny himself, and did prescribe such Refusal of Denial to St. Peter as is laid down in the last Branch; and the Circumstances attending those Cases in which the Apostle did deny himself, &c. as in the first Branch.

1st. Then whereas those in the Instances of the first Paragraph of the first Branch for whose Sake St. Paul denied himself were Men of weak Judgments or Consciences and well meaning Men; those in the first Instance of the third Branch were Men of no Consciences, counterfeit Christians, and such as sought to bring St. Paul and the Christian Religion into a Snare, as appears in that having told us, Gal. ii. 3. that *Titus being a Greek, was not compelled to be circumcised*, immediately he subjoins, *and that because of False Brethren unawares brought in, who came privily in to spy out our Liberty which we have in Christ Jesus, that they might bring us into Bondage.*

2dly. Whereas in the Instances of the first Branch St. Paul by his Compliance gave no Occasion to conceive that the legal Ceremonies were in Force, or that Justification was not to be had without observing Moses's Precepts; in the Instances here, by a like compliance he would have given great occasion to conceive that Man's Justification did depend upon his keeping the Law; for if Titus, who was a Greek, had been suffered to have been Circumcised, what Consequence could have been more natural than that therefore it was the Opinion of the Apostles that the Gentile Believers

lievers must also be Circumcised? And from thence by another Deduction, that therefore it was their Opinion, that we cannot be Justified without keeping the Law. And this being a Doctrine very derogatory to the Merits and Satisfaction of our Saviour, would have been a grievous unchristian Doctrine: And for this Reason chiefly, as well as for the foregoing one, St. Paul may be thought to have opposed the Circumcision of Titus, and not to have given place by Subjection to the False Brethren. And this appears, because the Apostle also declares he did this *that the Truth of the Gospel might continue with the Galatians*, Chap. ii. 5. Which Truth of the Gospel must be expounded to be the Doctrine of Justification by the Merits of Christ only, and exclusively of the Righteousness of the Law, as is manifest in that the Apostle in this Epistle chiefly, if not wholly, sets himself to convince the *Galatians* of this one Truth.

The like Consequences would have followed from St. Peter's continuing to refrain from the Conversation of the *Gentiles* at *Antioch*, and accordingly St. Paul in his Reproof of St. Peter applies to him the Doctrine of Justification by Faith in Christ to convince him of his irregular Behaviour, as will be plain to those who shall consider what is said and implied in the 2d Chap. from the 11th Verse to the End.

So then collecting the Sum of the Contents of this Fourth Branch, I find St. Paul did refuse to deny himself to please Men of no Sincerity, and such as sought occasion to bring him and the Christian Religion into a Snare; and in those Cases wherein by complying with them he should have given manifest occasion to have introduced an unchristian Doctrine.

Sum of
Fourth
Branch.

Lastly, I come to the Fifth Branch, namely, to gather in what Cases, and how far we are obliged to deny our selves upon the account mentioned: And also to gather in what Cases we are obliged not to deny our selves upon any Pretence.

Fifth Branch

1st. Then I gather in general, That we ought to deny our selves to please Men of weak Judgments and Men invincibly prejudiced, or truly Conscientious Men, in all Cases, in which there is Danger of leading or driving them to wound their Souls; whether by causing them

them to do things contrary to their Duty by our Example, or by exasperating and offending them, and thereby provoking them either to think slightly of our Communion; or to forsake it; but yet only so far as we may do so without committing Sin our selves, or omitting Duties, or giving occasion to take up unchristian Opinions or Practices; and so far also as is tolerably consistent with Reason: And more particularly I gather, that Governours of the Church ought to deny themselves thus.

And thus I gather, because I find by the Scripture that the Apostle (who was a Governour of the Church) did commendably deny himself, and prescribe such Denial to us in the like Cases, as is to be seen in the Sum of 2d Branch.

2dly. I gather in general, That we ought not to deny our selves to please Men of no Sincerity, and such as seek occasion to bring our selves, or the Religion we profess, into a Snare, in those Cases, in which by denying our selves we are likely to introduce any unchristian Doctrine.

And thus I gather, because I find, by the Scripture that the Apostle did commendably refuse to deny himself, and did prescribe the like Refusal of Denial to St. Peter in the like Cases, as is to be seen in the Sum of the 4th Branch, and in the Body of the Branch it self.

Also I gather that we ought not to deny our selves when by so doing we shall be guilty of Sin, or of omitting any Duty, or when we shall deprive our selves or others of any Means of Grace thereby; it being self-evident that we ought not to deny our selves in these Cases, and because too we may not *do evil that good may come of it*, as appears by St. Paul's Discourse, *Rom. iii. 8.*

Enlargement

1. Now these things being only laid down in general Terms, we may wholly defeat the Intention of the Charitable Doctrine set forth in the 1st Part of this 5th Branch, and yet satisfy our selves that we do not act contrary to it: For we may perversly, as also falsely, suppose we shall be guilty of Sin by denying our selves. We may so much confine weakness of Judgment and invincible Prejudice, as hardly to allow any one worthy to be yielded unto upon those Accounts; we may divest almost every Body of all Pretences to Sincerity, and causelessly imagine a Snare is laid for

tis and our Religion in all Cases which can admit such a Conceit; or lastly, we may be so subtle in spying into the Tendencies of our Concessions, as vainly to suppose we shall thereby open a door to Erroneous Doctrines and Practices whenever a Condescension is needed; and what Case can ever happen in which by a subtilty of Thought Men cannot foresee Dangers to themselves and their Cause, by condescending according to the Example and Prescription of the Apostle? So that by laying down strained Suppositions and glimmering distant Prospects, we may at all times easily conclude, that we are obliged not to deny our selves to please or condescend to our Brethren. And there is no way to avoid the Evil of so doing, but to weigh things charitably, as Charity is the Foundation of the general Doctrine of the 1st Part of this Branch, so must Charity be continually admitted to direct our Judgment in applying this general Doctrine to particular Cases.

2. Again we may altogether fail of the End the Doctrine contained in the latter Part of this Branch aims at, and yet think we do as we ought; for we may make such large Allowances for Weakness of Judgment and Prejudices, and such like, as in no Case almost to suspect Insincerity or ill Designs, and so we may be seduced to give our Holy things to Dogs, and expose our selves to be rent and torn by Swine, Matth. viii. 6. and there is no way to avoid the Evil hereof, but by being very watchful and diligent to observe the Inclinations of Men and the most probable Tendency of Things. So that as we must endue our selves with Charity, that we may fulfil the one Part of this Branch, so we must make use of a wise Circumspection, that we may avoid the Evil of the other Part. And these two singular Perfections of our Souls, *Charity* and *Wisdom*, ought always to be in Motion as it were, and to be inseparably United in every Act of Judgment in Cases relating to the Matter in hand, and in almost all other, For such truly is the Constitution of the World, that that Rule which our Saviour prescribed his Apostles in those Times in which he sent them forth as Sheep among Wolves, may well be thought to be fit to be prescribed to every one in every Age, namely, *to be wise as Serpents, and harmless as Doves*, Matt. x. 16.

3. So then in passing a Judgment when and how far we ought to deny our selves to please our Brethren for the Ends specified, and when we ought not to deny our selves upon such Account, we must wisely consider all Circumstances, and fore-cast what probable Dangers may attend our Condescension, and charitably deny our selves so far to the utmost as we see Circumstances do require we should, and so far as we can suppose we may do it with tolerable Safety and Conveniency either to our selves or our Religion: Withal taking this as an established Rule or Maxim, *viz.* Where we foresee that evil Consequences may probably follow, whether to our selves or our Cause, yet if the Good we can propose be proportionably greater than the Evil apprehended, there Charity ought to prevail with us to deny our selves; for since *Charity seeketh not her own*, as the Apostle saith, 1 Cor. xiii. 5. consequently we can hardly be said to shew forth Charity but in those Cases which expose us to some Disadvantages. And I dare say he is many times much more acceptable to God who suffers himself, and who even in some Cases may seem to make the Cause of Religion to suffer through a charitable Condescension, than he who wisely and justly too, as he may imagine, avoids all Inconveniencies, by sturdily refusing to deny himself; and he that hath told us he *will have Mercy and not Sacrifice*, Hosea vi. 6. hath by so saying taught us this Lesson.

4. Again in those Cases wherein at the same Time we are required to deny our selves upon one Account, and not to deny our selves upon another, there we are to chuse that Side which Charity doth with most Reason prompt us to encline to, upon a due Comparison and Consideration of the Number and Sincerity of the Persons concerned, and the Dangers attending the several Cases; for this is a Suggestion of the best Reasoning that can be, and of two Evils to chuse the least, or of two good Things to chuse the greatest Good.

Fourth Head
of Discourse.

I come now to the Fourth Head of my Discourse, namely, to lay down some necessary Consequences with respect to Church Communion, which flow from the Doctrines expressed and implied in the Branches of the Three foregoing Heads in the Preamble, and in some particular Sentences used by the Apostle in the Discourse mentioned.

1st, From

1st, From thence I gather that those Graces, Operations, and Participations of the Holy Spirit by which only we become reconciled to God, and entituled to Salvation, by which only our Souls become pure, and we become enabled to adorn them with Goodness, so as to fit them for eternal Happiness, are conveyed to us by our Communion with the Church, and we only can expect them by our Communion therewith.

2^{dly}, From thence I gather, that all the Christian Inhabitants in each Place ought to worship God in one and the same Communion; and that, as on the one Hand it is no Excuse to a Man that doth not do so, that the Members, or that any considerable Number of Members of that Communion, hold Opinions to which he doth not consent, provided he be not obliged by the Terms of such Communion to profess an Opinion contrary to his real Judgment; so on the other Hand it is no just Cause to reject a Person as an unworthy Member whose Opinions may disagree with those of the rest of the Assembly, provided his Opinions do not oppose the Fundamental Doctrines, and provided he doth not condemn the Discipline and Service, so as not to comply with the Injunctions of them.

3^{dly}, From thence I gather on the one Hand that the Parts of the Service, or the Offices of the Church, in which every Member must necessarily join, or be taught from who holds Communion therewith, ought to imply and inculcate a Belief and an Acknowledgment of the Fundamental Doctrines delivered under the First Head.

And on the other Hand I gather that the said Offices ought not to require a Profession of any more Doctrines than what are implied in those Fundamentals. And that the Governors of the Church, denying their own private Desires, ought to suit their Liturgy and Discipline to the Liking of the Weak as well as of the Strong, and to set the Terms or Limits of Communion so wide to the utmost as the Belief of the Fundamentals, as the particular Rules or Forms prescribed in the Scripture, and as Decency and Edification in general will allow of.

But that they are not obliged, and ought not to alter those Parts of the Service or Discipline which they think are well ordered to humour Men of perverse Spirits, or to gratifie designing evil-minded People.

These Consequences I shall in order explain where I think there is need, and shew how they flow from the Doctrines above-mentioned.

First Consequence.

1st. Then I gather that those Graces, Operations, and Participations of the Holy Spirit, by which only we become reconciled to God and entituled to Salvation, by which only our Souls become pure, and we become enabled to adorn them with Goodness, so as to fit them for Eternal Happiness, are conveyed to us by our Communion with the Church, and we can only expect them by our Communion therewith.

First Paragraph.

The Graces, Operations, and the like I mean, are a Release from the Sentence of Spiritual Death upon the account of all Actual as well as Original Sin, through the Imputation of Christ's cursed Death to us. A Release from the guilt of all Sin, through the Imputation of Christ's negative Righteousness to us, and thereupon a Reconciliation with God the Father.

A cleansing the Soul from the Pollution of all Sin through the sanctifying Operation of the Holy Ghost, and

A justifying us, or accounting us perfect Fulfillers of the Law of God, notwithstanding our Omissions through the Imputation of the positive Righteousness of Christ, and thereupon a Title to Degrees of everlasting Glory in Heaven.

Also the Graces, Operations, and the like I mean, are the Receipt of the Holy Ghost to dwell in our Heart; his continual cleansing our Souls from the Pollutions occasioned by our continual Lapses into Sin, his moving us constantly to Prayer, to Repentance, to all Duties of Devotion, to the Mortification of Lust, and putting on Christian Habits; his continual assisting us in the Performance of our Duty, by repressing our Lusts, and strengthening our Inclinations to Virtue and Piety, by giving us the true Sense of the Word of God, which we may read, hear, or meditate upon at all Seasons, but especially when we are in the Holy Assemblies, and by powerfully working in us thereby to stir us up to Religious Practices.

And likewise the Graces, Operations, and the like I mean, are the Holy Ghost's uniting Participations of himself to our Souls upon our Application to the Lord's Table, whereby we become one with Christ and with God, and his comforting us throughout our Lives,
and

and especially in our Afflictions, by giving us Peace of Mind, and a good Hope of Heavenly Happiness.

Now that by these Graces, Operations and Participations of the Holy Spirit we only become reconciled to God, and entituled to Salvation, and that hereby only our Souls become pure, and we become enabled to adorn them with Goodness, so as to fit them for Eternal Happiness, will be very clear to all those who shall consider the Consequences of *Adam's Fall*, and the Christian Doctrine as is set forth in, and is consequent from the Doctrines included in the Third and Fourth Particulars of the First Branch of the First Head, as hath been said *.

Second Paragraph.

* First Head, First Branch, Conclusion.

And that we receive these Graces, Operations, and the like, by our Communion with the Church, is plain, because (as hath been set forth in the Sums of the Third and Fourth Particulars of the First Head above-mentioned) we receive them, or are entituled to them, or receive the Causes of them, partly in Baptism, partly in Confirmation, and partly in frequenting the Service of the Church, and in approaching the Lord's Table with due Preparation and Reverence, by our betaking our selves to which Holy Offices or Ordinances we may be said to hold Communion with the Church.

Sixth Paragraph.

And that we only can expect these Graces, and the like, by our betaking our selves to the Ordinances mentioned, will be manifest, because, since Christ hath appointed them as Means to convey the Benefits specified to us, as might easily be shewn, by arguing from his Words of Institution, &c. What can be thought of those among us to whom it is plainly and earnestly declared, That Christ hath so appointed them, if they refuse to incline their Ear, and receive Instruction in this Point, or if they neglect and refuse to betake themselves thereto, but that Christ will reject them, and not bestow his Gifts and Graces upon them; as in like Manner he declared concerning those who being called to his Supper excused themselves from coming to it, *that none of those which were bidden should taste of it*, Luke xiv. 24. So that the Duty of holding Communion with the Church is a Duty of the greatest Importance, which also appears in that the Apostle so earnestly sets himself to recommend to the Christians of *Rome* a charitable denying of themselves, and an avoiding of censuring their Brethren for

Difference in Opinion, for the sake of their glorifying God with one Mind and one Mouth, and that in the Congregation (as is set forth in the Preamble) that is for the sake of holding Communion with the Church agreeably.

Third Para-
graph.

However it must be granted, that some of those Graces which we partake of by our Communion with the Church may in some measure be conferred upon some without their holding such Communion, for even Unbelievers will receive Benefit from the Sufferings of Christ : For St. Paul tells us, *That God is the Saviour of all Men, especially of them that believe* (*μὲντις πάντων*) by which it is implied, that God will save some who believe not. And St. John tells us, *That Jesus Christ is the Propitiation, not only for the Sins of us (Believers) but also for the Sins of the whole World,* 1 John ii. 2. But it must be thought that God doth not save Unbelievers in so great a Proportion as he doth Christians, it may be he doth not give them so great a measure of the Spirit, nor sanctifie them so much, nor advance them to so great Degrees of Happyness hereafter in Heaven, as he doth us. And it must also be thought that these Unbelievers are such as do the Things contained in the Law which Nature teaches them, as *shew forth the Work of the Law written in their Hearts, and which work Good,* of whom, or such like, the Apostle speaks, *Rom. ii. 10. that God shall render to them Glory, and Honour, and Peace.* And farther it must be thought that these have never had the Gospel effectually preached to them as we all have : To such are to be applied our Saviour's Words, *Mark xvi. 16. namely, He that believeth not shall be damned;* and also the Words of the Apostle, *Heb. ii. 3. viz. How shall we escape if we neglect so great Salvation?* And by a Parity of Reason it may be said of those among us who neglect to apply themselves to the Ordinances of Christ, or to the Communion of the Church, which they are so earnestly called upon to do, *How shall they receive the Graces which are ordained to be conveyed by a diligent Application to Christ's Institutions, if they neglect to apply themselves thereto?* And withal it may be considered too, that in the former part of the fore-cited Verse, *Mark xvi. 16. where our Lord promiseth Salvation to the Believing,*

he promisetb it not to the believing only, *but to those who believe and are baptized*; in which Word *baptized* may well be thought to be included, according to the comprehensive Way of Scriptural Speaking, an Application to all the Christian Ordinances. And whatsoever Allowances may be made by the Almighty for invincible Prejudices in those who set themselves to lead a sober, honest Life, yet we may be sure no Allowance will be made for any which have not such Prejudices, and who live disorderly; and since in this Sun-shine of the Gospel among us very few can have Pretence to such Prejudices, consequently so few can be exempted from an indispenfible Obligation to comply with Christ's Institutions, as that in general I think I may fairly conclude, that we only can expect the Graces, Operations, and Participations of the Spirit mentioned, by an Application to the Holy Ordinances, or which is the same thing, by our Communion with the Church.

2dly, I gather that all the Christian Inhabitants in each Place ought to worship God in one and the same Communion; and that as on the one hand it is no Excuse to a Man that doth not do so, that the Members, or that any considerable Number of Members of that Communion hold Opinions to which he doth not consent, provided he be not obliged by the Terms of such Communion to profess an Opinion contrary to his real Judgment; so on the other Hand, it is no just Cause to reject a Person as an unworthy Member whose Opinions may disagree with those of the rest of the Assembly, provided his Opinions do not oppose the Fundamental Doctrines, and provided he doth not condemn the Discipline and Service, so as not to comply with the Injunctions of them.

Second
Conse-
quence.

That the Christian Inhabitants in each place, that is in each City, Town or Parish, and subject to the same Jurisdiction or Ecclesiastical Rule, ought to worship God in one and the same Communion is apparent, because as I have set forth in the Preamble of this Discourse the Design of the Apostle's Exhortations in the 14th Chap. and beginning of the 15th Chap. of Epist. Rom. was to preserve mutual Concord and Good-will amongst all the Christian Inhabitants in the City of Rome, that so they might *with one Mind and one Mouth glorifie God, even the Father of our Lord Jesus Christ.*

Part First.

Where by glorifying God with one Mind and one Mouth can be understood no less than a Worshipping God in one and the same Communion.

And this Doctrine also appears, in that at the first setting up of Christianity, when the Believers were able to assemble together in one Congregation, they are in several Places set forth as assembling together in the same Congregation. Thus when the People were converted to Christianity upon the first preaching of St. Peter, it is said, *that all who believed were together*, Acts ii. 44. of whom also it is said in the 42d Verse above, *That they continued stedfastly in the Apostles Doctrine and Fellowship, and in breaking of Bread, and in Prayers.* And thus again it is said of them some time after this, *that they were all with one accord in Solomon's Porch*, Acts v. 12. to which we may add the Consideration that it is recorded of the Believers on the Day of Pentecost, *when the Holy Ghost came down upon them, that they were all with one accord in one place*, Acts ii. 1. of whom also it is said, *Acts i. 13, 14. that they abode together in an upper Room, and continued with one accord in Prayer and Supplication.* And what reason can be imagined why we are so often told that the first Christians assembled together at so many several times, in the same place, and with one accord, but that we might imitate their Example by Worshipping God in one and the same Communion.

To this purpose likewise may be brought that place in the Epist. to the Ephesians, iv, 2, 3. which commands us *to walk in Love, endeavouring to keep the Unity of the Spirit in (or through) the bond of Peace*; that is, endeavouring to be all of one Heart, and one Soul, according to the Prescription and inward Working of the Holy Ghost in us, through the Dictates of that love for Peace which should bind us all together like as a Bond bindeth several Twigs into one Bundle; to which is subjoyned as a Reason why we should so walk and endeavour, *there is one Body and one Spirit, even as ye are called in one hope of your calling; one Lord, one Faith, one Baptism, one God and Father of all, who is above all, and through all, and in you all*, v. 4, 5, 6. That is. you ought to walk so because you Christians are one Body enlightened and enlivened by one Holy Ghost, even as there is one Saviour of us, *one Faith, one Baptism, and one*
God

God the Father. In which Words it is implied at least, that all Christians in each place ought to Worship God in one and the same Communion, nothing being more apt to break Peace between Men than Difference of Communion, as is found by Experience; which also, instead of making Men of one Body, and of preserving the Unity of the Spirit we are commanded to keep, divides Men into so many several Bodies as there are several Communion, and shews them to be acted by different Spirits, and not by that one Spirit which prescribes to us to *speak the same thing, that there be no Divisions among us, but that we be perfectly joyned together in the same Mind and in the same Judgement,* as is set forth, 1 Cor. i. 10. And this Difference of Communion also bespeaks Men to be of a different Faith, and to be under the Direction of different Lords.

And to this purpose likewise may be brought those Places which call the Body of Christians *the Household of Faith*, Gal. vi. 10. and *the Household of God*, Eph. ii. 19. and which set forth *that we are all one, as the Father is in Christ, and as Christ is in the Father*, Joh. xvii. 21. Which Characters can never agree to those who without very good Cause are the Authors and Maintainers of Separate Communion in the same Place; to such is to be applied the Character of those St. Paul cautioned the Elders of the Church of Ephesus to watch against, of whom he said, *That of themselves Men should arise, speaking perverse things to draw away Disciples after them*, Acts xx. 30. and these for Separating themselves, seem to fall under the Censure of St. Jude at the 19th Verse, who saith of such, *That they are Sensual, not having the Spirit.*

Then that on the one Hand it is no excuse to a Man who doth not Worship God in that one and the same Communion of Christians in his place, that the Members of that Communion hold Opinions to which he doth not consent, provided he is not obliged by the Terms of such Communion to profess an Opinion contrary to his real Judgment; and that on the other Hand, it is no just Cause to reject a Person as an unworthy Member whose Opinions may disagree with those of the rest of the Assembly in the Case supposed doth appear; because the Christians of Rome, upon whom the Apostle presseth his Exhortations, did hold

Second Part.

hold different Opinions in two Particulars; and yet without being called upon to alter their or either of their Opinions, they were mutually exhorted to put on such a Behaviour towards one another, as not to hinder their mutual Glorifying God *with one Mind and one Mouth*, as is set forth in the Preamble; which would have been absurd, except on the one Hand, Men are not excused for not Worshipping God in one and the same Communion where they live, notwithstanding ever so great a number of Members of that Communion hold Opinions to which others do not consent; and except on the other hand it be no just Cause to reject a Person as an unworthy Member whose Opinions may disagree with those of the rest of the Assembly.

And tho' in some Cases on the one hand those who joyn in Communion with the Church where they live may be thought to act against their Conscience; and to be guilty of Dissimulation or Mockery by reason of their Opinions; and on the other hand, the Church it self, or the Pastors and Governours of it, may be charged with Profanation for admitting Men of Heretodox Opinions to their Communion; yet in the Cases supposed, neither side can be thus taxable, because in joyning with his Brethren, no one pretends to acknowledge an Opinion to which he doth not consent; and because every one by acknowledging the Fundamental Doctrines which is acknowledging all the Doctrines necessary to Communion with the Christian Church (as is to be gathered from what is said above*) and by complying also with the Injunctions of the Discipline and Service, do perform all that can be required of any one to entitle him to Communion with the Christian Church, as might be shewn at large.

* First Head,
Third Branch.

Third Con-
sequence.

3dly, I gather on the one hand, that the parts of the Service, or the Offices of the Church in which every Member must necessarily joyn, or be taught from, who holds Communion therewith, ought to imply and inculcate a Belief and an Acknowledgment of the Fundamental Doctrines delivered to us under the First Head.

And on the other hand I gather, that the said Offices ought not to require a Profession of any more Doctrines than what are implied in those Fundamentals. And that the Governours of the Church denying their

their own private Desires, ought to suit their Liturgy and Discipline to the likeing of the Weak as well as of the Strong, and to order them so, as to set the Terms and Limits of Communion so wide to the utmost, as the belief of the Fundamentals, and as Decency and Edification in general will allow of.

But withal I gather, that they are not obliged to alter those parts of the Service or Discipline which are well ordered, to humour Men of perverse Spirits, or to gratifie Designing evil-minded People.

First, Then I gather, That the parts of the Service, First Part. or the Offices of the Church, in which every Member must necessarily joyn, or be taught from, who holds Communion therewith, ought to imply and inculcate a Belief and an Acknowledgment of the Fundamental Doctrines delivered under the First Head.

Since the Apostle speaking concerning the Usages in Religious Assemblies, doth ordain *that all things be done to Edifying* (1 Cor. xiv. 26.) it will appear that the Offices of the Church in which every Member must joyn, ought to be ordered as much as may be for the Edification of the People, which also common Reason doth suggest to every Man. Then since the Belief and Acknowledgment of all the Fundamental Doctrines referred to doth most effectually tend to accomplish the Perfection of the Soul in all Pious Habits; insomuch, as that if any of those Arguments or Motives for the doing righteously, which are imprinted by the laying those Foundations, be wanting, it cannot reasonably be expected that a Man should begin to do his Duty, and proceed therein so effectually as to attain to that Perfection of Soul for which he was designed, as is set forth*, consequently it will appear that it is most necessary to the Edification of the People to teach and inculcate these Fundamentals.

Then it being considered, that the Offices of the Church, and more particularly the Catechism, are Services proper to teach and inculcate Doctrines, and to very good Purpose, in regard they are constantly administered to the People; and also it being considered, that the Substance of all the Fundamentals may easily, by general Expressions, be included and set forth within the compass of the Common Service as well as in the Catechism, (which things will appear upon a little Consideration) it will follow that the Offices of the Church

* Conclusion
of First
Branch of
First Head,
Sixth Para-
graph.

in

in which every Member must joyn, or be taught from, ought to imply and inculcate a Belief, and an Acknowledgement of the Fundamentals referred to.

And there can be no Objection raised against such Provision in the Service upon the Account of giving Offence to any weak Brother, because whosoever takes Offence at any of those Doctrines, is not to be thought capable of being admitted to Communion with the Church, as is said ;* so that such a Man's Offence is not to be regarded.

* First Head,
First Branch,
Conclusion,
Tenth Paragraph.

Second Part.

2dly, I gather, that the Offices of the Church in which every Member must joyn ought not to require a Profession of any more Doctrines than what are implied in the Fundamentals ; and that the Governours of the Church denying their own private Desires, ought to suit their Liturgy and Discipline to the liking of the Weak as well as of the Strong, and to order them so as to set the Terms or Limits of Communion so wide to the utmost, as the Belief of the Fundamentals, and as Decency and Edification in general will allow of.

† Third Head,
Second
Branch,
Fourth Paragraph.
Consequence.

That Governours of the Church more particularly ought to use their utmost Care, that among all those who may with Reason be admitted to the Communion of the Church, no one be any manner of way driven from it, or urged to think slightly of it upon the account of uncharitable Dealings, or offending Practices, hath been shewn.† And that they more particularly ought to deny themselves as far as they may do so without committing Sin, or omitting Duties, or giving occasion to take up unchristian Opinions or Practices, and so far forth also as is tolerably consistent with Reason, to please Men of weak Judgments, and Men invincibly prejudiced, or truly conscientious Men, in all Cases in which there is danger of grieving them, and causing them to do things contrary to their Conscience by their Example, or of exasperating and offending them, and thereby urging them either to think slightly of their Communion, or to forsake it hath been shewn.*

* Third Head,
Fifth Branch.

Then the Belief of the Fundamental Doctrines, as to positive and actual Belief, being sufficient to entitle any one to Communion with the Christian Church as hath been shewn†. And If more Doctrines than the Fundamental ones be required to be professed by the Members of any Church in their joyning themselves in Com-

† First Head,
Third Branch.

Communion with it, it being possible that some well-meaning Men through weaknels of Judgment or invincible Prejudices might take such Offence at those Doctrines over and above the Fundamental ones, as to think slightly of, or it may be forsake such Communion, who yet by believing the Fundamentals are qualified to be Members of it. Consequently the Governours of the Church, that they may perform their Duty of taking care that no one who may with Reason be admitted to Communion be driven from it, and the like, and that they may perform their Duty of denying themselves to please Men of weak Judgments and the like, as is set forth, they ought so to order the Liturgy and Discipline to please the Weak as well as the Strong, as to take care that no more Doctrines be required to be professed than those included in the Fundamentals, since by ordering matters so, they will be under no Suspicion of committing Sin, or omitting Duties, or giving occasion to take up unchristian Opinions or Practices, or of doing unreasonably; that is, the Governours of the Church ought so to order the Liturgy and Discipline to the liking of the Weak as well as of the Strong, as to set the Terms of Communion so wide to the utmost as the Belief of the Fundamentals will allow of.

But because the Prescriptions in the Scripture, to *let all things in Religious Assemblies be done to edifying,** and to *let all things be done decently and in order,†* do relate to the appointing many other things besides the Doctrines to be professed in those Assemblies, all which the Governours of the Church are to take care of; therefore in ordering the Liturgy and Discipline they are to take in the Consideration of Decency and of Edification relating to all other Matters as well as to Doctrine, and to order the things relating thereto to please the Weak as well as the Strong, so far forth as the general Rules in Scripture relating to these matters will allow of, for the same Reason that they are to order the Doctrine as hath been said.

And so collecting the Sum of this Second Part, it appears that the Offices of the Church in which every Member must joyn, ought not to require a profession of more Doctrines than of those implied in the Fundamentals, and that the Governours of the Church ought so to suit the Liturgy and Discipline to the liking of the Weak as well as of the Strong, as to set the Terms of Communion so wide to the utmost as the Belief of the

* 1 Cor. 14.

† Verse 40.

Sum of Second Part.

the Fundamentals, and as Decency and Edification in general will allow of.

Third Part. 3^{dly}, I gather that the Governours of the Church are not obliged, and ought not to alter those Parts of the Service or Discipline, which they think to be well ordered, to humour Men of perverse Spirits or to gratifie Designing Evil-minded People.

*Third Head,
Fifth Branch,
Second Paragraph.

That we ought not to deny our selves to please Men of no Sincerity, and such as seek occasion to bring our selves or the Religion we profess into a Snare, hath been shewn* ; consequently Governours of the Church more especially are not obliged, and ought not to deny themselves in these Cases. And because the altering the Parts of the Service or Discipline which they think to be well ordered to gratifie Men of perverse Spirits and of Evil-designing Minds, implies a denying themselves in an eminent manner to please Men of no Sincerity, and such as seek to ensnare their Religion; therefore they are not obliged, and ought not to alter the Parts of the Service or Discipline which they think to be well ordered to humour or gratifie such Men.

And indeed though on the one Hand it ought to be allowed that Governours are obliged to make Alterations as far as their Commission extends in the Cases set forth in the Second Part, and though in judging who are Men of perverse Spirits, &c. they ought to be careful that they do not throw off the Charitable Habit; yet certainly, on the other Hand, they ought not to make Alterations where Reason upon due and solemn Consideration and Circumspection doth not require it, that they may avoid the Imputation of Partiality and Levity, and that they may not give too just an occasion to the People to disregard their Institutions.

Fifth Head of
Discourse.

I come now to the Fifth Head of my Discourse, namely, To apply the Doctrines contained in the Four Heads of Discourse foregoing, to regulate those amongst us in their Temper, Carriage and Behaviour towards one another, and in their Condescension to each other, for the sake of Worshipping God in the same Communion with an inward Union and Communion of Spirit, intermixing Arguments and Exhortations as they may occur, to comply with those Duties which Piety shall prescribe to us.

For

For the more regular and useful handling of the Arguments and Exhortations to be produced in this Application, I will 1st apply to those among us who either actually forsake the Communion of the established Church, or who but coldly adhere to it.

2^{dly}, I will apply the Doctrines above rehearsed to regulate those amongst us in their censuring one another for their Opinions.

3^{dly}, I will apply the Doctrines contained herein to shew how those amongst us ought, or ought not, to deny themselves for their Brethrens good.

1st, Then I apply to those among us, who either First Branch actually forsake the Communion of the established Church, or who but coldly adhere to it.

If those who forsake the Communion of our Church First Part betake themselves to no other Communion in which the Sacraments and other Ordinances are administered, whereby the peculiar Christian Graces necessary to our Salvation are conveyed to us, I beg them to consider what I have said under the first Consequence; wherein I have shewed, that we only can expect those Graces by our Application to the Ordinances specified *: And therefore, if those who thus forsake our * Fourth Head, first Consequence. Part 2d. Communion do absolutely deprive themselves thereby of those Graces, how deplorable must their Condition be! And though I have allowed that God notwithstanding may confer his Graces upon those who are invincibly prejudiced without their using the Means appointed (though I dare say he will not in so great measure confer his Graces upon such); however, I have at the same time shewed that in this Sun-shine of the Gospel hardly any can really pretend to such Prejudices †; † Fourth Head, first Consequence. Part 3d. for as for those who having Abilities to receive Instructions do retain Prejudices merely because they do not encline their Ears to the Voice of God's Word and Messengers to set themselves right, they can by no means hope to be favoured upon this Score, it being plain that God denounces Judgments upon none more severely than upon those who do not encline their Ear to his Word, as may be gathered from many Places of Scripture, particularly from *Jer. xi. 8.* and *Chap. xxv. 4.* and our Saviour frequently gives this Caution, *He that hath Ears to hear let him hear*, as particularly may be seen, *Matth. xiii. 43. Luke xiv. 35. &c.* by which

he insinuates, that we are obliged to hearken at our Peril. And who is there among us which hath not often been duly informed of the Necessity of applying to God's Ordinances ?

‡ Second
Head, First
Branch,
Conclusion.

And if such are inexcusable who retain Prejudices meerly because they do not encline their Ears to the Voice of God's Word and Messengers, much more are those inexcusable who through the Influence of their Lusts are byassed to reject the Truth relating to this Matter ; and who industriously either misapply and misinterpret Arguments from Reason and Scripture, or inward Warnings of Conscience, suggesting the Vanity of their Opinion, or shut up their Understandings, as it were, against the Light of those Arguments or inward Warnings which upon occasion may break in upon them, so as not to consider them to any good Purpose : Upon which Accounts last mentioned, as well as upon the first Account, I have shewn that Men are highly censurable for their Opinions ‡. And I earnestly intreat all those who thus forsake the Communion of our Church to consider these Things, and to bend their Understanding to the finding out the Truth in this Behalf. And if after all they remain unconvinced of the Necessity of applying to the Holy Ordinances, I exhort them seriously to examine their own Consciences, whether they are not faulty upon some or other of the Accounts last mentioned, and to act as Piety shall direct them. And I think since the Hope of their Salvation is call'd in Question, if ever they will be serious they will be so upon this Occasion.

Second Part.

* Fourth
Head, Second
Consequence,
1st Part.

But if those who forsake the Communion of our Church betake themselves to a separate Communion, wherein the Ordinances of the Gospel are externally administred, I heartily pray them to consider what I have said under the 2d Consequence of the 4th Head, wherein I have shewn, that all Christians in each Place ought to worship God in one and the same Communion *.

And if because several Communions of Believers are to be found in some Places of this Kingdom, it may be doubted which of those is that Communion in which every Inhabitant in his Place ought to worship God, yet surely no one who impartially considers Circumstances can be long in finding out that the
Communion,

Communion, distinguished by the Name of *The Church of England*, is that Communion.

For where there are several Communion, among which it may be said of one of them, which retains all the Essentials of a Christian Communion, that it was set up and establish'd before any of the others; that from its Establishment it hath constantly continued thro' a Succession of many Ages, and that it hath been the only established Communion all that while, except for the Space of a few Years, in the time of a general Confusion, after which it was fully restored to its Establishment and Order, and hath continued therein ever since for above fifty Years; certainly that Communion, of which these Things may peculiarly be said, must needs be acknowledged to have the best Title to the one Communion in the Place where it is established; and consequently it must be plain that every Inhabitant in that Place ought to worship God in that Communion.

For though each of the rest Communion should as far as is possible for them retain all the Essentials of a Christian Communion also, yet by wanting the Authority of a regular, authentick Establishment, they could not be looked upon to be other than Intruders and Disturbers of that in Possession.

And though it might be pretended, That some of the other Communion are in some Matters ordered more according to the Scripture Pattern, yet these Matters not being essential to the Constitution of a Christian Congregation, the other would not lose its Title upon that Account; for if that might be so it would be a very uncertain Thing, where, and upon what Rules to fix and find the one Communion in any Place for a long time together, since it is impossible for the Orders and Rules of a Communion to be suited so nearly to the Scripture Pattern, but that in some Respects or other it may be plausibly pretended that they might be suited nearer.

Nay if the most anciently established and continuing Communion retain the Essentials, it shall not lose its Title to the one Communion, although many false Doctrines and superstitious Practices be openly professed and used, not only by the common Members, but also by the Pastors of it; as is plain, in that altho' the Pastors of the *Jews* were by our Saviour declared

† Mat. xxiii.
15, 16, 24,
26.

* Matth. xv.
5, 6. Matth.
xxiii. 16, 17.

‡ Joh. iv.
20.

‡ Mat. xxiii.
2.

(*) Mat. viii.
4. Luke
xvii 14.
John iv. 45.
John v. 1.
(†) Joh. iv.
23.

to be the worst of Men † ; and to have introduced many corrupt Doctrines and Practices *: And altho' there was then a Communion in *Samarita*, whose Members (being descended from those who did worship God upon a Mountain there, which is called *Garizim*, after the manner of the *Jews* ‡) did at that time worship God with the Moral Part of worship after the same way which the *Jews* did, as must be concluded ; yet because as it must be thought the Communion of the *Jews* retained the Essentials of the then Church, and was the most anciently established, and continuing Communion (as being that whose chief Rulers the *Scribes* and *Pharisees* did sit in *Moses's* Seat ‡) was their Communion in Opposition to that in *Samarita*, and all others (if others there were) by Implication declared to be the one Communion, notwithstanding the Naughtiness of its Pastors, and the Corruption of Doctrine and Practice therein found. Which appears in that our Saviour sent the Lepers to the Priests of that Communion, and held Communion with them himself by attending at the Feasts in *Jerusalem* (*) ; and also in that our Saviour told the Woman of *Samarita*, by way of condemning the Communion of the separating *Samaritans*, that Salvation was of the *Jews* (†), in which Words it is implied at least that the Communion of the *Jews* at the Temple in *Jerusalem* was the one Communion authorized by God, exclusive of the *Samaritan* Communion.

And if it seem strange to any one that Christ should send the Lepers to the Priests of that Communion, in which there were such naughty Rulers as were the *Scribes* and *Pharisees*, or that he should join himself to that Communion ; or lastly, that God should require every one to worship God in the most anciently established and continuing Communion in his Place, if it retain the Essentials of a Church, altho' the Pastor and People be wicked, and Maintainers of Errors ; it may be considered in the first Place, That God, consistently with his Design of bringing a Number of virtuous and righteous Souls to Salvation, cannot help but that there will be really naughty Men and Maintainers of False Doctrines, as well among the Pastors, as among the other Professors in that Communion, which is most acceptable to him ; since it cannot be avoided but that there will be among these, as well as among other Men,

Men, some who will suffer themselves to be so far led by their Lusts and evil Inclinations, as not to give way to be wrought on to strive and study to attain to Purity and a right Understanding with that Earnestness, Sincerity and Diligence which is necessary to bring them to good Degrees of these Perfections; though God affords them to this end the most powerful Graces which he can dispense, consistent with that Freedom of Will which must remain to those who are capable of being called virtuous and righteous by their Deeds; and consequently also God cannot help but that through Errors in Judgment and want of Charity, many will unjustly be accounted wicked and of erroneous Opinions.

Then, 2^{dly}, It may be considered that if God should have allowed Men to leave the Communion of a wicked Pastor or People, or (which is the same thing) of a Pastor or People which they may take to be wicked, as well falsely as truly, and to join themselves in Communion with those whom they take to be good and pious, though they may live at a distance from the Bounds of their Habitation, this Allowance would have been a means of robbing God of the Glory of his gracious Gifts to us in our Communion, by raising up an Opinion in many, that the Distribution of God's Graces did in great measure depend upon the Piety of his Officers, and not altogether upon his own Goodness; and besides this would have opened so wide a Door to uncharitable Censurings and Divisions in the Church, and would have put Men upon such Uncertainties both of choosing what Congregation to join themselves to, and also of hoping to be made Partakers of God's Gifts in any Communion they should choose to be of, through Doubts and Scruples concerning the Worthiness of the Pastors or People, that unspeakable Damage to Religion would from hence accrue. Therefore to avoid the Dishonour to himself, and the Damage to Religion mentioned, it must be thought very reasonable for God to require every Inhabitant to worship him in the Communion established in his Place, which was established before others, and especially if it hath continued a long time, if it retain the Essentials of a Church, and not to dispense with their separating from it upon the Account of either imaginary or real Naughtiness or Errors to be found, either in the People

or Pastor, which God cannot agreeably prevent in the best Communion, so long as we cannot but be sensible that we fully perform our Obedience to Christ's Institutions relating to Worship, by applying our selves to the Communion of the Pastor and People among whom we live, though they may be wicked, and may entertain Errors. And so long as our blessed Lord hath given us to understand that we receive the Benefits of Communion, namely, the opening of the Heart necessary to give us a good Understanding of the Word of God, together with Light and Grace, as well by the Ministry of a wicked Pastor, as by the Ministry of a good one, which he hath sufficiently done by taking *Judas* the most profligate Wretch in the World into the number of his twelve Apostles, whom he also sent out with the others to preach, *to heal the sick, to cleanse the Lepers, to raise the Dead, and to cast out Devils* * ; and also by giving us to understand, that it is only through the Operation of God that Men increase in Goodness, even when *Paul* plants, and *Apollo* waters ; and *that neither he that planteth* (first Converts to the Faith) *nor he that watereth* (doth the Office of a Pastor in preaching, &c.) *are any thing* (that is have any Power in themselves to open the Heart, and the like, be they ever so good and perswading) *but God who* (by the Ministry of their preaching) *giveth the increase* †. And if God had not thus given us to understand these Things, it could not have been doubted but that he who must be thought the Author of all Graces doth sufficiently afford us the Benefits of Communion by the Ministry of a naughty Guide, and among a bad People, from the Consideration that otherwise he must be said to be needlessly regardless of his chief End, in supporting the Gospel in every Place where he suffers naughty Men to preside or remain among his People, which is too great an Absurdity to be allowed in the least.

And as from these Considerations it appears to be highly reasonable that God should require every one to worship him in the most anciently established and continuing Communion in his Place, if it retain the Essentials of a Church, although the Pastor and People be wicked and maintainers of Errors. So from these Considerations may easily be drawn the Reasonableness of our Saviour's sending the Lepers to the Priests, and
of

* Matth. x.
4. 7. 8.

† 1 Cor. iii.
6. 7.

of his own joining with the Members of that Communion in which naughty Men were the Rulers.

But at the same time, as on the one hand it is not to be doubted, but that God will deal more severely with those, as well common Members as Pastors in the Communion where he bestows the most powerful Graces, who prove naughty, than he will with others; so on the other hand it is very expedient that Pastors especially, and others also therein who transgress plain Laws, should be made to reform or be removed from Communion, and that false Doctrines should be cast out. But these things are to be done by the Correction of Magistrates, or by regular Reformatiōns; and 'till they can be so done, good People (who will not answer for other Mens Faults) ought quietly to bear all Inconveniēces arising from hence.

Then as to any Objection against such a Communion as is described, upon the Account of the Interruption of its Establishment and Exercise for a few Years, during the time of a publick Confusion, its Restoration to its Establishment and Order, and its Continuance therein hitherto for upward of fifty Years, is a clear Demonstration of God's Approbation of it, even as the Restoration of the *Jewish* Worship after the End of *Manasses* his Reign, who had caused it to be discontinued; and after the Seventy Years Captivity in *Babylon*, and their Continuance in their Worship 'till our Saviour's Time, which was long after their Return from *Babylon*, doth evidently shew to all Men that their Communion in *Judea* was most acceptable to God.

So then if it may be said of that Communion established here, distinguished by the Name of *The Church of England*, that it retains all the Essentials of a Christian Church, that it was set up and established here before any of the others, that from its first planting or general Reception it hath constantly continued through a Succession of many Ages, and that it hath been the only established Communion all that while, except for the Space of a few Years in the time of a general Confusion; after which it was fully restored to its Establishment and Order, and hath continued therein ever since for above fifty Years, methinks no one to whom these Things appear should be able to make any Scruple in acknowledging that the Communion of the

Church of *England* is best entituled to the one Communion.

And that these Things may be said of this Communion may severally be made to appear.

First Section. And, 1st, It may appear, that the Church of *England* retains all the Essentials of a Christian Communion, by considering, that all and each of the Particulars in which the Essentials of such a Communion do consist are applicable to this Church.

Namely, 1st, that it hath its Pastors and other Ministers, such as have been duly called and sent by those who have continued in an uninterrupted Succession from the Apostles as far as such a thing can be made out concerning the Ministers of any Church. That these Pastors and Ministers are ordered and governed according to Rules and Patterns relating to this Matter, agreeable to the Word of God; and that they have sufficient Authority to exercise their Office and Jurisdiction.

2^{dly}, That the Form of Worship and the Administration of the Sacraments used herein, is agreeable to the Rules contained in the Scripture relating to this Matter, and is so free from superstitious or insignificant Usages, as that no one can pretend it fails in the Essentials of Communion upon the account of any such.

And, 3^{dly}, that in this Church the Doctrine of Christ and of his Apostles is truly and fully taught, so far as to entitle it to the Essentials of Communion upon this Account.

And that all the Essentials of a Christian Communion are included in the Particulars now described, and that each of these Particulars is applicable to this Church, may at large appear to every one who shall duly consider and enquire about this Matter, by consulting the Scripture and the Works of learned Men relating hereto, and by comparing our Constitutions therewith * *.

And I doubt not but that most Men amongst us, even of those who dissent from us, are inwardly conscious of some secret Intimations setting forth that our Church is a true Christian Church, to which Intimations they ought to give good heed, it being the usual Practice of the Holy Ghost in his working in our Hearts to signify Truths and Duties to us by such secret Intimations or Whispers, as might at large be shewn.

Then,

Then, *2dly*, it may appear, that the Communion, distinguished by the Name of the Church of *England*, was set up and established here before any other of those amongst us, by considering, that for ought can be shewn to the contrary for many Ages before the Reformation, if not ever since Christianity has been generally embraced in this Part of the Kingdom called *England*, there has constantly been a Communion of faithful Men, and of Pastors and Governours who have succeeded one another in a continued Succession down to their present Successors, the Believers, the Pastors and Governours of this Church of *England* now in being, in which Communion (as might be shewn at large) a Faith in God and Christ Jesus has been constantly professed and taught, a Form of Christian Worship, and an Administration of Christian Sacraments has been constantly used, and the Pastors and the Ministers who have succeeded one another in a continued Succession, have been called, sent, ordered and governed all along according to such Rules as were sufficient to enable them to derive Christ's Commission to his Apostles down to their Successors in the Ministry; nor wanted they any Authority to exercise their Office and Jurisdiction. From whence it follows, that this present Communion, distinguished by the Name of the Church of *England*, is the same Communion continued through all the intermediate Ages, which was set up and established either when Christianity was first generally embraced here, or at least a long Time before the Reformation.

Second Section, First Paragraph.

For though there have been several Alterations made since the Time referred to when first the Communion spoken of was established, and particularly at the Reformation mentioned, namely, in taking away the Jurisdictions of some Prelates, and otherwise new modelling the Government of the Church, in the introducing some Doctrines, Practices, and Forms of Administration, and in casting out some Doctrines, and the like, yet since these have been made by the Authority or Consent of those who have continued in this Succession, the Communion I am speaking of is to be thought the same Communion continued through all the intermediate Ages, which was set up here when first the Succession began, notwithstanding the Alterations

tions mentioned, even as the Communion which was in our Saviour's Days among the *Jews*, is to be accounted the same Communion which was in the Time of *David*, or which was set up in the Wilderness upon the Children of *Israel's* coming out of *Egypt*, which Communion is to be thought to have continued all along in the intermediate Ages throughout the Reigns of their several Kings, throughout their Captivity in *Babylon*, and the Times after their Reestablishment in their own Land, notwithstanding many Alterations were made in it at several Times, whether by the deposing one from the High-Priesthood, or taking away his Jurisdiction, and setting up another in his room, as was done in *Solomon's* Time, by removing *Abiathar* from the High-Priesthood, and setting up *Zadok* *, or by the introducing the Worship of the Brazen Serpent, together with such wicked and foolish Doctrines as our Saviour condemned in the *Scribes* and *Pharisees* †; as also, together with several other wicked Practices; or by casting out Doctrines, Practices and Forms of Administration, and introducing other Doctrines, Practices, and the like, by regular Reformatations, as was done in *Hezekiah's* Time, in *Josiah's* Time, and in the Times of *Ezra* and *Nehemiah*. ‡

So then taking the Communion, known by the Name of *The Church of England*, for that Communion continued through a Succession of many Ages, which was set up and established here long before the Reformation, if not when first Christianity was generally embraced in this Part of *Great-Britain* called *England*, it must needs appear that this Communion was set up and established here before any other of those amongst us, because it cannot be thought that any of them had a Name or a Being long before the Reformation; and likewise because it cannot be shewn that any of those ever were established at least in such a regular manner, as to give them a just Claim to an Establishment, and much less therefore were they established before we were.

2dly. And if those who are now called *Roman Catholics* may say, that they are of that Communion which was set up and established here when first Christianity was generally embraced in this Part of the Nation, that they have all along continued in it, and that we departed from it at the Reformation, from which time only

* 1 Kings ii.
27, 35.

† 2 Kings
xviii. 4.
Math. xv.
5, 6.
Math. xxiii.
16, 17.

‡ 2 Chron.
xxix. xxx
3 Kings xviii.
4, &c.
2 Chron.
xxxiv xxxv.
Ezra x.
Nehem. xlii.

Second Paragraph.

only our Communion here begins ; it may be answered, that though it were proved that all this Part of the Nation was first converted to Christianity by means of the Bishop of *Rome*, and that the Supreme Jurisdiction over the *English* Church was then granted to, or vested in that Bishop, and his Successors by Law ; yet notwithstanding, 'till it can be proved either that the Pope hath and ought to have a Jurisdiction over all Christian People inseparably annexed to his See, or that the Successors of every Bishop in his See ought perpetually to have Jurisdiction over all People, to whose Conversion to the Faith he may principally contribute, it must be allowed, that Kings with the Concurrence of proper subordinate Rulers in their own Kingdoms have, by Virtue of their Office, a Power of transferring Jurisdictions from one Prelate to another, a Power of quite extinguishing a Jurisdiction formerly exercised by some, and of appointing other Jurisdictions, as also a Power of making Reformati^ons within the Bounds of their Kingdoms or Territories, so far as they are not opposed herein by any Thing contained in the Word of God, as well as they have a Power of altering and reforming Laws relating to other Matters therein, even as it must be allowed, that the Kings and Rulers of the *Jewish* Church had such a Power, as might be proved from many Places of Scripture *. And as on the one Hand the King, who with his Officers alters and reforms, as is said, and the People who submit to those Alterations and Reformati^ons when made, are to be accounted of the same Communion they were before, as hath been said ; so on the other Hand, if any of the People should still maintain their Obedience to the old Jurisdiction shaken off, and should refuse to submit to the newly appointed Officers, and to conform themselves to the Reformati^ons made, should continue the old Usages, and withdraw themselves from the Communion of their King and People, upon the Account of Disobedience to their Regulations, they could not but be looked upon as Schismatics, and as Departers from the Communion of their Brethren, and not as Preservers of the antient Communion amongst themselves by so doing, even as it must be thought, that when for Instance King *Solomon* took away the Priesthood from *Abiathar* (or his Jurisdiction over all *Israel*) and put *Zadok* into his Room †,

* See the Quotations in the first Paragraph of this second Section.

† 1 Kings ii. 27. 35.

2 Kings
xviii. 4.

if any of the *Israelites* should have maintained their Obedience to *Ahishar*, and should have refused to submit to *Zadok's* Administration, they would have been thought Schismatics, and Departers from the Communion of their Brethren. And again, when for Instance *Hezekiah* removed the High Places, and brake the Images, and cut down the Groves, and brake in Pieces the Brazen Serpent that *Moses* had made, because the Children of *Israel* did burn Incense to it *. And when Reformati-
* 2 Kings xviii. 4.

From whence it follows that the *Roman Catholics* which are amongst us, are to be accounted Schismatics, and Departers from the Communion of their Brethren, and not Preservers of that Communion amongst themselves which was set up here when first Christianity was generally embraced in this Part of the Nation, by Reason that they maintain their Obedience to the old Jurisdiction of the Bishop of *Rome*, which was shaken off in this Nation by regular Courses near an Hundred and Sixty Years ago when it was last shaken off; since which Time it hath constantly, by evidently providential Interpositions; been kept out by Reason that they refuse to submit to the Jurisdiction established by the greatest Authority of the Nation, to which sort of Jurisdiction the whole Body of the Clergy submitted in the Time of King *Henry VIII.* and to which not many in Number (proportionably speaking) of the Clergy in the Time of Queen *Elizabeth* refused to submit at the beginning of her Reign when it was finally set up; and lastly, by reason that they refuse to submit to the Reformati-
tions,

tions, so that they are not of that Communion which was established here long before the Times of the Reformation, or when first Christianity was generally embraced in this part of the Nation: We are of that, and they by departing from us, have departed from that. And so it cannot be said that they have all along continued in it; nor that we departed from it at the Reformation, which was not a setting up a new Communion (like the building a new House) but a casting out the Corruptions of the old Communion (like the cleansing an House from its Filthiness).

So that notwithstanding what may be objected from hence, the Communion of the Church of *England* is that Communion continu'd through a Succession of many Ages, which was set up and established here for many Ages before the Reformation, if not when first Christianity was generally embraced in this Part of *Great-Britain* called *England*; and consequently it is a Communion which was set up and established here before any other of those amongst us for the Reasons given above.

And *Thirdly* and *Lastly*, It may appear that from the ^{Third Secti-} Establishment of this Communion (long Time before on the Reformation) it hath constantly continued thro' a Succession of many Ages, and that it hath been the only Established Communion all that while, except for the space of a few Years, in the Time of a general Confusion, after which it was fully restored to its Establishment and Order, and hath continued therein ever since for upward of Fifty Years, by considering that we do not find in History, or otherwise, that there was made any Interruption of the Establishment of this Communion, or that any other Communion was established here besides this since a long Time before the Reformation, except that its Establishment was once interrupted more or less for upwards of Fourteen Years in those Times of Confusion between the unfortunate Loss of the Power of King *Charles* the First of Blessed Memory, and the happy Restoration of King *Charles* the Second, at which Time of Restoration (which was above Fifty Years ago) this Communion was fully restored to its Establishment and Order, and hath continued therein ever since.

And so collecting the Substance of the Three Sections it will appear, that such Things may peculiarly be

be said of the Communion of the Church of *England* as must needs be thought to give it an undeniable Title to the One Communion in every Place in this Part of the Nation called *England*, and consequently, that this is the Communion in which each Inhabitant in every Place or Parish in *England* ought to worship God.

And though the *Roman Catholics* and others, to evade this Conclusion, may still urge that notwithstanding what I have said the Communion of the Church of *England* is to be reckoned to have begun to exist at the Reformation, yet I do not see how their Cause can be advantaged by it if that were proved, since I conceive it is sufficient to give any Church a Title to the one Communion above others in any Place, that it retains the Essentials of a Christian Church, and that it is established by most Authentick Laws and Constitutions regularly enacted and maintained by those High Powers who were and are in the Seat of Government, which Things may undoubtedly be said of the Communion of the Church of *England* in this Part of the Nation.

And from hence it follows that all those amongst us who betake themselves to separate Communion where the Ordinances are outwardly administered, upon the Pretence that the Communion which they frequent is in some Matters (not essential to the Constitution of a Christian Congregation) ordered more according to the Scripture Pattern than ours is, or upon the Pretence that many of the Ministers, as well as of the common Professors in the Church, are Wicked and Maintainers of false Doctrines, or upon any other Pretence not more material than these, it follows that all those do transgress their Duty in not worshipping God in that one Communion which they ought to worship in, and have no tolerable Excuse to plead in their Justification.

And how can such expect to be made Partakers of the peculiar Christian Graces in their separate Communion, who without just Cause refuse to betake themselves to that one Communion for them which they are in Duty bound to betake themselves to? Let all such apply to themselves the Case of *Naaman the Syrian* *, and see whether he could not with as much reason have expected to find Cure of his Leprosie by washing

* 2 Kings v. 2, &c.

ing in *Abana* or *Parpar*, whose Waters were better than all the Waters of *Israel*, at those amongst us can expect to receive the peculiar Christian Graces in a separate Communion in the Case supposed, although the Ordinances may be outwardly administred there in many Things agreeably to the Scripture Pattern.

But it may be demanded whether the Distribution of God's Graces is so far confined to the Communion of the Established Church in every Place, when the Establish'd Church is so qualified as I have describ'd, as that in no Case the peculiar Graces may be expected in another Communion in that Place.

To which I answer ; I conceive there are not many Causes which can so far justify a Separation from such an Established Church, as to make it reasonable to expect those Gifts of God in any other Communion.

I have shewn that it is no Excuse to a Man to forsake the one Communion (or such an Established Church as I have described) because a considerable Number of the Members of that Communion hold Opinions to which he doth not consent, provided he be not obliged by the Terms of Communion therewith to profess an Opinion contrary to his true Judgment *. And I have also shewn (just above) that all those transgress their Duty who betake themselves to separate Communions, though the Ordinances of the Gospel may be outwardly administred there, upon the Pretence that the Communion they frequent is in some Matters (not essential to the Constitution of a Christian Congregation) ordered more according to the Scripture Pattern than the Established one is, or upon the Pretence that many of the Ministers as well as of the common Professors in that Church are Wicked, and Maintainers of false Doctrines, or upon any other Pretence not more material than these ; and consequently none of these can with Reason expect the peculiar Graces in their separate Communion.

If any one, to justify his Dissension, shall pretend he cannot perform his Devotions in the Communion of the Established Church so much to his Edification (as he may call it) as he can in another, because of the Dislikes which he takes at some Usages in the Service or Discipline (not in themselves sinful) or by Reason of the Offences which he conceives at some Practices in the Members (which yet he is not obliged by the

Terms

* Fourth
Head,
Second Con-
sequence,
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Terms of Communion to practice;) in the first place let him consider whether these things do affect him more than difference of Opinion in the Members would affect him, and if he find they do not, let him see that these things therefore do no more excuse him from assembling himself with his Brethren in the establish'd Church, than such difference did excuse the *Romans*, who, notwithstanding, were by Implication exhorted to Worship God with *one Mind and with one Mouth*.*

* See Preamble, Sum of Second Paragraph.

In the next place, if he thinks these things do affect him more than such a difference of Opinion would, let him consider the Duties of Charity and Self-denial, and see how these do oblige him to put on such a Temper, as to be able to be calm and easy under Provocations and Offences, and to be willing to submit with Chearfulness to all things to which his Humour or Fancy is averse, for the sake of doing his Duty towards God, and then he must see, that since it is the Duty of every Man to worship God in one and the same Communion in his place, consequently he ought to put on this Temper for the sake of doing that Duty, and that if the Provocations and Offences offered in the Communion of such an establish'd Church as I have described, do not consist in the Imposition of Terms and Practices which he is convinced it would be sinful in him to comply with, he cannot be said to deny himself as he ought, except he submit to assemble with his Brethren in Chearfulness of Heart, notwithstanding his Dislikes. There are many places in Scripture which commands us both expressly, and by implication, to avoid Divisions, and to endeavour after Unity, some of which I have named, and no one Text that I know of which in the least gives countenance to the separating from such an established Church as is described; for as for those Places which command us to *come out from among them, and to be separate*, 2 Cor. vi. 16. which require us to *have no fellowship with the unfruitful Works of Darknes*, Eph. v. 11, &c. they relate wholly to Heathen or to Idolatrous Assemblies and Practices, and not to Christian Assemblies, as might be shewn at large. And though we are commanded to avoid all civil Conversation with wicked Christians, and even *not to eat with a Brother who is a Fornicator, or Covetous, or an Idolater, or a Railer, or a Drunkard, or the like*, 1 Cor. v. 11. and though it be highly reasonable to do so, since we by choosing such Associates

Associates might seem to approve of their Vices ; yet it no way follows from hence, that we may reasonably separate from the Communion of our Brethren because some such joyn themselves thereto. We are not at liberty to choole our Associates in Worship, as we are to choose our Companions : Such vicious Members are to be Excommunicated by the Censures of the Church, 1 Cor. v. 13, but we are not to Excommunicate our selves therefore ; we have not a Precedent in the Scripture for doing so, but we have many Precedents for doing the contrary. Thus, we find our Saviour did not Separate from the Communion of those Scribes and Pharisees whom he calls *Hypocrites, blind Guides, Fools, and Blind*, and describes to be *abominably wicked People* upon many Accounts, to be seen in the 23d Chap. *Matt.* for he frequented the Temple, and observed the Feasts and the like, and sent the Lepers to the Priests of that Communion, as is observed. So that I do not see how any such Causes as I have named can so far justify a Separation from an established Church, wherein all the Essentials of a Christian Church are found, as to give any one Ground to hope for a Participation of God's peculiar Graces in a separate Assembly, since they cannot assemble there without breach of Duty. The only cause which in my Apprehension can justify a Separation from such a Church is the Imposition of such Terms of Communion as oblige a Man to profess an Opinion contrary to his Judgment, or to do something which he is justifiably convinced is sinful for him to do.

That this is a Cause which will justify a Separation I suppose will easily be allowed ; but what Advantage doth this Allowance give to many of those amongst us who forsake our Communion ? I will Instance the Pretences of the *Presbyterians* and the *Anabaptists*. As for the *Presbyterian*, he saith, There is no mention in the Scripture of any Order of Clergy-men above the Presbyters, and because we admit of the Order of Bishops Superiour to these, he Separates from us and Joyns himself to the *Presbyterian* Communion, which he thinks more agreeable to the Scripture Pattern in not admitting Bishops. As for the *Anabaptist*, because he finds no particular mention of the Baptism of Infants in the Scripture, and because he finds that all Nations were to be Taught and Baptized, and that Believing

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in Christ is laid down as a necessary Qualification for Admission to Baptism; and because he is aware that Infants cannot be said to Believe, nor are capable of being Taught, therefore he concludes that Infants ought not to be Baptized, and so he withdraws himself from our Church, because he sees the *Anabaptists* Communion is more agreeable to the Rule of Scripture in that it excludes Infants from Baptism.

Now in the First place, the *Presbyterian* can no way be certain that the highest standing Order he reads of is no higher than that of a simple Presbyter, and much less can he be certain that he finds such a Prescription for Ruling the Church by Presbyters of that Nature, as that it is essential to the Being of a Church to have no higher Order in it, therefore he cannot be convinced that it is essential to a Church to have Bishops excluded; so that tho' introducing the Order of Bishops were not to be thought an Apostolical Institution, yet since he cannot be convinced that it is essential to the Being of a Church to have them excluded, and since Bishops, who govern our Church, cannot by him be thought to be less than Presbyters, therefore he must needs acknowledge that our Church may be a true Christian Church, notwithstanding we have such an Order, and upon no other considerable Account doth he condemn the established Church as unchristian that I know of; so that in his esteem, for ought I see, our Church retains the Essentials of a Christian Church.

But farther, that those who are against Episcopacy may be sensible that it is not essential to the Nature of a Christian and Protestant Church to exclude Bishops, and that it is very justifiable to admit them as a standing Order, they may consider that the Usages of the Christian Church are very nearly suited to the Usages of the Jewish, as might be shewn in abundance of Instances; and that upon this Account as the Correspondency of the Inferiour Order of Priests among the Jews to our Order of Presbyters, and as the Correspondency of the Jewish more Inferiour Order of Levites to our Order of Deacons are respectively Precedents in the Scripture for the admission of those Orders for standing Orders; so the Correspondency of the Jewish High-Priesthood to our Episcopacy, is thought to be a good Precedent in Scripture for the standing Order of Bishops (each Church under a Bishop being Correspondent to the Jewish

Jewish Church under the High-Priest) And especially since our Saviour by first sending out the *Twelve Apostles*, who were to be as so many High-Priests or Bishops of so many Christian Churches to Preach, (*Luke. ix. 1, &c.*) and afterwards by sending out *Seventy others* to Preach likewise (*Luke x. 1, &c.*) may well be thought hereby to have established, or at least to have approved of the several Orders of Bishop and Presbyter for standing Orders in his Church, in allusion to the High-Priesthood and Priesthood of the Jews, since the Seventy must in all reason be allowed to be answerable to our Presbyters, as being Inferiour to the Apostles, and also Superiour to the Deacons, who were not introduced 'till some time after the Descent of the Holy Ghost by the Apostles, (*Acts vi. 5. &c.*) and since 'tis plain our Lord did not institute his Ministers all of one Order, the *Apostles* being said to be *first*, the *Prophets* *secondarily*, and the *Teachers* *thirdly*, 1 Cor. xii. 28. And especially again, since we find by good Authority that the Order of Bishops Superiour to Presbyters, as well as the Order of Deacons, has universally prevailed in the Christian Church, without Interruption in any considerable Instance very near to the Apostolick Age at least.

And if it be any Prejudice to this Argument that we have few or no Instances in the New Testament, evidently setting forth that the three Orders of Bishop, Priest and Deacon were in use as standing Orders in the Apostles Days, it may be considered that the Business of those who are of the Order of a simple Presbyter, being to serve those Congregations under the Jurisdiction of a Bishop, in which he is incapable of serving in Person, it cannot reasonably be supposed there should be any mention of those of that Order, 'till Converts were grown so numerous in Cities, and 'till there were numbers of Converts living at such Distances from the Cities where the Bishops were placed, as that there was a necessity to employ Presbyters as Substitutes under them, to administer the Holy Offices to those to whom the Bishops could not come. And such an Increase of Converts not having been made in many Places at least 'till after the Times the New Testament gives an Account of in relation to this Matter, it cannot be expected that we should have Instances in the New Testament setting forth that the Order of Presbyters was then in use, and so consequently that the three Orders

mentioned were all of them used then as standing Orders.

So that the Scarcity of Instances in the New Testament, wherein it may undeniably appear that the Three Orders mentioned were in use as standing Orders at the beginning of Christianity, ought to be no prejudice to the Argument set forth above; and especially when it shall be considered, that without a good Foundation from Apostolick Institution, or a correspondence with Jewish Usages at least, it will be very difficult to conceive how that universal Reception of the distinct Orders of Bishop and Presbyter, as well as of the Order of Deacon should prevail in all Ages of the Church up to the Times very near to the Apostolick Age it self, even up to those Times in which Converts can first be thought to have been so numerous as to stand in need of Substitutes under the Bishop, to have the Offices of Religion administered to them.

However, if the Reasons I have given do not satisfy some, that there ought to be an Order of Bishops in the Christian Church, Superiour to the Order of Presbyters, if they will impartially give their Judgment, they must needs allow, that they are such Reasons as shew that Episcopacy is not inconsistent with the Word of God, and therefore such as will justify the retaining such Order in a Christian Protestant Church, since we find no sufficient Authority from Scripture or good Reason to reject it.

The Precedents I have named, and surely a sufficient Authority for admitting it, and besides it must be thought an Absurdity for the Providence of God to have suffered an Antichristian Order to have prevailed universally in the Christian Church through all Ages without interruption in any considerable Instance from the Times very near to the Apostles Days at least; as it hath been said Episcopacy Superiour to Presbytery has done. And therefore no one who is against Episcopacy can say it is Essential to a Christian Protestant Church to have it excluded.

And in the Second Place, the *Anabaptists* cannot be sure but that Infants of Believing Parents might be Baptized among those *Houholds*, which in several Places of Scripture are said to be Baptized, particularly in *Acts* xvi. 15, 33. and *1 Cor.* i. 16. And he should consider that the Accounts in the Scripture touching this matter, respect

respect the Administ'ring Baptism to the first Converts who in all Reason must be first taught and believe, and also he should consider that Infants, even of Believing Parents, and consequently *Holy*, according to the Apostle, 1 Cor. vii. 14. (that is, as may well be thought so far Holy as to be capable of being admitted to Baptism, and no farther) are yet conceived in *Fleshly Lust*, or born of the *Flesh*, and consequently as our Saviour saith, *Joh. iii. 6. are Flesh*, that is are defiled in the Sight of God, and as it were in the Seed left under the Dominion of *Fleshly Appetites*, and so equally with grown Persons do stand in need of *being born of Water and of the Spirit*, *Joh. iii. 5.* do stand in need of the peculiar Graces now conferred in Baptism to reconcile them to God, to cleanse them of their Original Pollution, and to renew their Souls, as hath been set forth.*

From whence it follows, that Infants of Believing Parents ought to be admitted to Baptism, to which also they are very well entituled, as hath been set forth*. And when with all it is considered, that Circumcision was administred to Infants at Eight Days Old, as well as to New Converts at Years of Discretion (to which also it must needs be concluded no Stranger might be admitted till he had been instructed in the Jewish Religion, so far proportionably as is implied in the Teaching the First Converts to Christianity, as may appear from *Rom. iv. 11.* which Place I shall speak to a little below) how can it be thought but that this Administration of Circumcision to Infants is a Precedent for the Administration of Baptism to such, since Circumcision was a Sacrament of the Jews correspondent to our Baptism. And if it should be questioned by any, whether Circumcision was correspondent to Baptism, it may be considered in the first Place, that all Males were obliged to be Circumcised before they were admitted to the Passover, and by Consequence before they were admitted into the Sanctuary (as appears from *Gen. xvii. 10, 11.* and from *Exod. xii. 44, 48.*) even as all Believers in Christ are obliged to be Baptized before they are admitted to perform any Religious Act in the Congregation, as appears from those Places of Scripture which set forth the Apostles Practice of Baptizing Believers and their Households as soon as they were converted to the Faith*, compared with our Saviour's Command, *to Teach and Baptize all Nations†.*

* First Head, First Branch, Third Particular, Answer to Second Objection.

* See of this Matter in the place last cited.

* Acts ii. 41.
Acts viii. 38.
Acts x. 48.
Acts xvi. 15, 33.
† Matth. xxviii. 19.

Also it may be considered in the next Place, that Circumcision is said to be a Seal of the Righteousness of the Faith which the Receivers of it have, as appears from the Application of this Expression to *Abraham* in relation to his Circumcision, *Rom. iv. 11.* which implies, that every Man of Age was instructed in the Jewish Religion in a good Measure before he was admitted to Circumcision, and that at his Circumcision he had in him, or made Profession of that Faith necessary to be Believed by all Jews, even as every Man of Age who is admitted to Baptism is instructed first in the Christian Religion, and has in him, or makes Profession of the Faith necessary to be Believed by all Christians, as appears from *Acts viii. 37.*

Lastly, it may be considered in the Third Place, that the Apostle saith (*Col. ii. 11, 12.*) *we Christians are Circumcised through Christ with the Circumcision made without Hands, in putting off the Body of the Sins of the Flesh by the Circumcision of Christ, being buried with him in Baptism.*

That is as much as to say, We good Christians need not externally to be Circumcised, because we through the Favour and Grace of Christ (in destroying the reigning Power of the Flesh, whereby we become enabled to throw off all Obedience and Engagements to Fleishly Lusts through the Operation of the Holy Ghost) are Circumcised in our Baptism with the true Circumcision which is made without Hands, in actually throwing off all Obedience and Engagements to Fleishly Lusts (which was figured by casting off the Flesh in Circumcision) according to the Profession we make in our Baptism, by the Merits and the Application of the Circumcision of Christ to us. Insomuch that we are said to be buried with Christ in Baptism, in that the throwing off our Fleishly Lusts, or our Body of Sin, and the keeping them under, bears a resemblance to the throwing off the Body of Christ by Death, and to the Burial of it.

So then it appears, that in our Baptism we are most truly Circumcised, and from thence it follows, that our Baptism is a Sacrament correspondent to the Jewish Circumcision; and especially when it is considered also, that (as hath been just now set forth) in the Jewish Circumcision Men of Age had in them, or made a Profession of that Faith necessary to be Believed by all Jews, and that all Jews were obliged to be Circum-

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cised before they were admitted to the Passover, or into the Sanctuary, even as in the Christian Baptism every one makes Profession of that Faith necessary to be Believed by all Christians, and even as all Believers in Christ are obliged to be Baptized before they be admitted to perform any Religious Act in the Congregation.

And though it might be alledged by some, that Baptism is not correspondent to Circumcision, because Females as well as Males are Baptized, whereas only the Males are Circumcised; it may be answered, that the Females might be exempted from Circumcision upon the Account of the Impossibility of administering it to a correspondent Part of the Body, in which Part only it could be Significant to make that Operation. So that the Females are to be thought entituled to the Benefits of God's Covenant with the Jews through the Circumcision of the Males. And that tho' Baptism be correspondent to Circumcision, yet the Females are not entituled to the Benefits of the Christian Covenant through the Baptism of the Males, because they are altogether as capable of being Baptized as the Males are.

And again, if any one to prove the no correspondency between Baptism and Circumcision should alledge, that the Eighth Day was appointed for Circumcising the Jewish Child; whereas Baptism may be Administered sooner as well as later, it may be considered that in the Case of legal Uncleaness (which under the Christian Dispensation is of no Account) all Publick Service to God was 'suspended till the Uncleaness was purged; and since it appears by comparing together *Lev. xxii. 27.* and *Lev. xii. 2.* that all Creatures were to be counted Unclean for seven Days after their Birth, therefore the Jewish Child (though in danger of dying before the Eighth Day) might not be Circumcised before those Days were accomplished. God, who can Save without Sacraments, being to be supposed to deal with Mercy towards Infants dying before the Eighth Day. So that Baptism may be correspondent to Circumcision, notwithstanding any Objection from hence.

But not to proceed any further in this Controversie, I suppose no Anabaptist can think it is Essential to the Being of a Christian Church to exclude Infant Baptism, since there are such Grounds for admitting of it, though he may take the use of it to be an Innovation;

and therefore having nothing more material to object against us, he cannot think but that we retain the Essentials of a Christian Church, notwithstanding such Innovation.

So then it remains for these Dissenters I have named to shew, that by the Terms of Communion with us, they are obliged to profess an Opinion contrary to their real Judgment, or to do something which they are justifiably convinced to be sinful. And I do not see how they can pretend either; for in what Office or Part of our Service in which Lay-men must necessarily Communicate who join with us is it implied to be Believed that Bishops have a Commission from Christ Superior from that of a Presbyter? Which is the only Point in which the *Presbyterians* truly differ from us; or where in the like Case is it implied to be Believed that Infants ought to be Baptized? Besides that, we admit grown Persons to Baptism as well as Infants, and have a distinct Office for that Purpose, inasmuch that the *Anabaptists* may be Baptized themselves, and may have their Children Baptized their own way in our Communion.

Again, what Expressions in our Service or Actions and Modes do we use, which by any Sentence of Scripture or Dictate of Morality are either directly or indirectly condemned? Upon which Accounts only Men may justifiably be convinced that it would be sinful in them to comply with the Use of them; so that for ought I see a *Presbyterian* and an *Anabaptist* may very agreeably joyn in Communion with us, notwithstanding their Difference in Opinion from us, with as much reason altogether, as the *Romans* might glorifie God with one Mind and one Mouth notwithstanding their different Sentiments; and Mr. *Baxter*, in his Book, entituled *English Nonconformity*, in the Name of the Nonconformist of his Time, professeth that they could lawfully joyn with us in our Sunday Service*.

I earnestly beg those of these Perswasions mentioned, seriously and impartially to consider what I have offered, together with the many dangerous Consequences to Religion and to the Enlargement of Christ's Kingdom which attend upon Divisions, and instead of seeking to justify themselves in their Nonconformity, by Dislikes to our Service, by Pretences to better Edification, and many such like frivolous Causes, to Study
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* Chap. 8. Sect.
2, 3. Second
Edition,

and Practice the Duties of Charity and Self-denial, and to Sacrifice all such Prejudices to their Zeal for doing their Duty towards God, of Worshipping him in one and the same Communion with their Brethren in their Place; and to consider seriously with themselves, whether they can so reasonably expect the peculiar Graces which God doth vouchsafe to his Faithful Servants in any other Communion besides that which is best intitled to the one Communion in its place.

I have instanced only two Sects particularly, who dissent from us, but the Arguments I have used may be applied to others (*mutatis mutandis*) which every ones own Judgment may easily suggest how to apply; and therefore I shall content my self with the Instances I have given.

Lastly, As to those who but coldly adhere to our Communion, I beseech them to consider the inestimable Advantages which are therein offered to them, namely, the peculiar Christian Graces and Gifts which will be effectual through their sincere Endeavours to qualify them for that Place among the many Mansions of Heaven which our Saviour has promised to *prepare for his Disciples*, Joh. xiv. 2. We may be sure of receiving these Graces in our Communion, for Christ hath promised *that he is always with us to the End of the World*, Matth. xxviii. 20. He hath said, *where Two or Three are gather'd together in his Name, there he is in the midst of them*, Matth. xviii. 20. And of us who duly apply our selves to the holy Ordinances in the Church, and who endeavour to bring forth Fruits worthy our Profession, it may be said as it was of the Churches, *As* ix. 31. *That we walk in the Fear of God, and in the Comfort of the Holy Ghost*; and with whom among us can [it be thought that Christ remains to the end of the World, but without Bishops and Pastors; who as to the Essentials of Mission are unexceptionably sent by Christ? Who among us can be said to be gather'd together in Christ's Name but our Congregations, who no way separate from any established Church, who obey them which have Rule over them, according to the Apostle's Precept, Heb. xiii. 17. and whose Administration retains the Essentials of a Christian Church? And consequently, who can expect the Comfort of the Holy Ghost, but those who walk in the Fear of God in our Communion? As for those who assemble in separate Communi-

Third Part.

ons it may be very much doubted whether Christ is with their Pastors, as he is with ours, both because it may be questioned whether they are duly called to the Office of Ministers; and also because they take on them a Ruling Power, which it may be doubted whether it be properly given them; and it may with great Reason be thought that their Congregations are not gathered together in Christ's Name, because they both disobey those who have the Rule over them, and destroy, as much as in them lies, that Unity which our Blessed Lord and his Apostles have commanded us to endeavour after; and consequently it may be doubted, whether Christ be in their Assemblies as he is in ours, and whether therefore they do walk in the Comfort of the Holy Ghost as we do. And therefore, though they may be ever so Zealous in their way, they may not be Zealous according to Knowledge, Rom. x. 2. and as such a Zeal did not avail the unbelieving Jews, so neither will such Zeal much avail them; for it is not of him that willeth and runneth, but of God that sheweth Mercy, Rom. ix. 16. Therefore I beseech those who halt between two Opinions, who coldly adhere to our Communion, to consider these things, and to be thereby convinced of the reasonableness of betaking themselves to a more hearty Application to the Ordinances of Christ in our Assemblies, where, and only where, they may be sure to receive God's strengthening Graces, together with all the Benefits of our Blessed Saviour's Passion.

Alas! is it not strange, when the Scripture doth so vehemently condemn all Division and exhort to Unity of Communion, and also so plainly endeavour to bring Men of different Opinions into the same Congregation, and the like, that notwithstanding there should be so many Separate Communion almost as there are different Opinions? Cannot a Man seriously practise Godliness, become as Sober, as Meek, as Humble, as Loving, as Charitable, in short, endue his Soul with as much Purity and Holiness in our Communion as he can expect to do in any other? Or is it thought that God gives such abundance of Grace in another Assembly beyond what he gives in ours, as that a Man may more easily instruct his Soul in these only edifying Accomplishments therein? Surely in vain can this be thought, since by forsaking our own Communion they forsake the place in which God's peculiar Gifts can be expected

expected with greatest Reason, and I do not find that the Members of Separate Communion are Men of greater Sanctity and Sincerity than are the Members of the Established Church.

To conclude this Branch, if any may imagine that the same Objections which I have produced against the Dissenters for departing from our Communion really lie against us for departing from the Communion of the Church of *Rome*, I think fit to observe, that the Communion of the Church of *Rome* is not so much as tolerated in any place of this Kingdom, and that we are not, nor ever were, under the Jurisdiction of the Bishop of *Rome*, as the Dissenters are under the Jurisdiction of our Rulers; the common Consent of the Governours of any Nation being sufficient Authority at all times to set aside the Jurisdiction of any Foreign Bishop or Potentate. And besides, the Terms of their Communion both require us to profess Doctrines to which we do not consent, and also to do many things which we are justifiably convinced to be sinful; for if we joyn with them we must pray to Saints, we must worship the Host, we must pray for Souls of Men departed, which implies that we believe the Saints hear us, and are our Advocates; that we believe Transubstantiation, and that we believe there is a Purgatory, which Doctrines we no way consent to. Many such like things might be said to justify us in forsaking the Communion of the Church of *Rome*, if we have been really under the Jurisdiction of it so far as not to have it in our Power regularly to set it aside, of which nothing like can be said in the Dissenters Case. So that I do not see how any amongst us can be excus'd from joyning with us in our Communion, because we excuse our selves from joyning with the *Roman Catholics*.

I come now to the Second Branch, namely, To apply the Doctrines above rehearsed, to regulate those amongst us in their Considering one another for their Opinions.

Many there are among us who believe that Bishops are of Divine or Apostolical Institution, and by such Institution of an Order Superiour to that of a Presbyter; whilst on the other hand, some believe that Superiority of Order in the Bishop, to be merely of humane Appointment. Likewise many believe that Infants ought to be Baptized, and on the other hand some reject

reject that Practice as a meer Innovation. Again, many believe that all or most of the Ceremonies and Offices used in the Service of our Church tend to promote Edification, and also that the Governours of the Church have a Power to appoint and alter such things according to their Discretion, and that in general the People are bound to conform themselves to the Rule of Worship in that behalf prescribed by them. And on the other hand, some neither believe that our Ceremonies and Offices in particular do tend to promote Edification, at least so much as others might do, nor that Rulers have any Power in general to prescribe a Rule of Worship to which the People are bound to conform. In short, to reckon up all the Differences in Opinion among us would be an Impossibility, therefore I shall content myself with having named these, and shall only add in general, that there are among us abundance of such like Differences.

Now it is very visible that upon the Account of these Disagreements in Opinion, many presently, as soon as they are aware of it, dispise, hate and revile one another, adjudge each other to God's Wrath, and set upon one another with eager, furious Disputes, whereupon arise many Brawls and Disturbances; whereupon several opposite, separate Communions are brought in, and at best Men join with one another in the same Communion with Hearts full of Anger and Malice.

But if we rightly consider of it, we shall find that the erroneous Opinions among those I have particularly mentioned, and also the erroneous Ones among those such like Opinions which are to be supposed included in my general Collection, do no way contradict any of the Fundamental Doctrines delivered under the First Head, nor obstruct any of the Ends of them, at least so directly as to be concluded Unchristian Doctrines, for even those who deny Infant Baptism, may yet allow that in the Christian Baptism those Graces I have set forth * are conferred upon those they think capable of receiving it, and the Entertainers of those Opinions do not thereby oppose any plain Dictate of Morality; for what Dictate of Natural Religion is opposed by believing for Instance the Necessity, or the no Necessity of Infant Baptism, or that Bishops are or are not of an Order Superior to Presbyters by Divine Appointment? And Lastly, no Place

* First Head,
First Branch,
Third Particular, Sum
of Third
Paragraph.

of Scripture of unquestionable Interpretation may be opposed by those who for Instance believe or not believe the Necessity of Infant Baptism, or that our Ceremonies and Offices used in the Church tend to promote Edification, and that the People are bound to conform themselves to the Rule of Worship prescribed by our Governours, &c. since the Places of Scripture produced for the Proof of the true Side may be allowed not to demonstrate fully those several Propositions to Men prepossessed with some Principles, which Principles also they may be allowed to retain without the Imputation of Diabolical Insatiation, wilful Blindness, or the like. And in these Cases I have shewn erroneous Opinions to be consistent with the Christian Communion*. And also I have shewn that it is to Censure Men contrary to the Command of the Apostle, by Signs, Words or Actions to express a Contempt of them, or an Anger toward them upon the account of such Opinions as these, or to pretend to judge that they are Reprobates in the Sight of God upon account of such Opinions and Practices thereupon, or to exasperate them so by our Condemnation of them upon that Account, as to cause them to conceive Anger towards our selves, and to take Offence at our Communion†. And also I have shewn that it is highly unreasonable for us to censure any upon these Accounts, in Consideration, that the Errors of other Men do no way concern us, and that we ought to behave our selves towards one another more like Fellow Prisoners, than like Judges‡.

Therefore we should take care that we do not despise, hate, or revile any upon the Account of such Opinions, that we do not adjudge them to the Wrath of God, or set upon them with furious Disputes upon this score, we should think with our selves, that howsoever we may suppose, we are obliged to endeavour to bring all Men to the Truth, yet that since such Opinions may be allowably entertain'd by those of the same Communion with our selves, we ought to carry our selves toward the Entertainers of them as toward Brethren, who are to be allowed the same Liberty of judging and answering for themselves to that God who is the God of us all which we allow our selves, and we are to content our selves with having offered our Arguments and Reasons to set them right, without reproach-

* First Head,
Third
Branch,
Conclusion.

† Second
Head, Third
Branch,
Second Paragraph.

‡ Ibid.

ing.

ing them for not being convinced by what we may have said to them.

Nay farther, we should not so much as think Men faulty or vicious in taking up any Opinions, before we have duly considered whether they be sufficiently qualified for finding out the Truth upon Account of their Knowledge, Learning, or the like; before we are satisfied that in taking them up they must contradict some plain Doctrine which they have received, or that they were not possessed with some invincible Prejudices which might be the Foundation of those Opinions, or that Arguments plainly discovering their Errors have been applied to them which they have Learning and Understanding sufficient to consider, and either to reconcile the Consequences of with some old received Opinions, or to determine which are most true, whether their old Opinions or those Consequences. For the censuring Men thus, is contrary to Charity, and is to be thought implied in the Apostle's Prohibition from censuring Men, deliver'd *Rom. xiv.* as is set forth *. And I do not doubt but that if Men would practice these Duties towards one another in Sincerity, we should have not only fewer Disturbances and Animosities, but also fewer Dissenters from the Communion established amongst us.

* Second
Head, Third
Branch, First
Paragraph.

'Tis true there are Opinions for whose sake we ought to detest the Entertainers of them, though not as upon our own Account; but these are such as a Man can hardly be thought to admit without an apparent Prostitution and Rejection of Principles of Goodness, and a Forfeiture of all Pretences to Grace: Such are those which contradict plain Dictates of Morality, or plain Doctrines of Scripture, whereby Vice is openly maintained, God's Honour directly assaulted and impaired, and the like, insomuch that those who retain such are to be look'd on as incorrigible, and the worst of Malefactors. Such were *Baal's* Priests whom *Elijah* slew, *1 Kings xviii. 40.* they believing that *Baal* was a God, seduced the People to worship him; and as those who did so seduce the People were ordered to be put to Death by an express Law, delivered *Deut. xiii. 5, 6. &c.* Which Law no doubt *Elijah* took for his Guide in destroying them, so in all Reason must the Entertainers of such Opinions be detested upon the Score of Religion. And if any among us should introduce

introduce an Idolatrous Heathen Worship, as on the one Hand I doubt not but that the Magistrate would take care to punish them; so on the other Hand 'tis not to be question'd but that all good Men would abominate them for their Opinions and Practices relating to these Matters upon God's Account.

And farther, I apprehend it is highly reasonable more or less to conceive Indignation upon the Score of God and Religion towards those who undeniably appear to be more or less faulty in taking up Opinions which tend to hinder the encrease of Godliness; for we find our Saviour expresseth himself with Indignation towards those whom I have shewn he censured upon the Account of their Opinions in First Branch of the Second Head, calling them *Fools and blind Hypocrites*, and the like; nay, partly upon the same Account he calls them *Serpents, a Generation of Vipers*, and tells them as it were, *they cannot escape the Damnation of Hell*, Matth. xxiii. 33. And thus St. Stephen in Anger calls the unbelieving *Jews, stiff-necked and uncircumcised in Heart and Ears*, and tells them, *they do always resist the Holy Ghost*, Acts vii. 51. But we who cannot see into Mens Consciences as our Saviour could, must have very plain Evidence grounded upon good Reasoning that Men are faulty upon the Account mentioned before we admit an angry Thought towards them thereupon, as St. Stephen undoubtedly had in the Instance given, and where we are well satisfied that Men are Vicious upon this Score we must take care that we are not angry with them as upon our own Account, unless we receive Damage by their Opinions, but upon the Account of God and Religion; and still we must take care in our Passion that we act consistently with Meekness and Charity, as hath been said.*

Alas! what reason have I to be furiously angry with my Neighbour, or to adjudge him to God's Wrath, because it may be he doth not believe that Bishops are of Divine Institution, that Infants ought to be Baptized, that all the Ceremonies of our Church tend to promote the Edification of the People, &c? Or what reason hath my Neighbour to be furiously Angry with me, or to adjudge me to the Wrath of God, because I do believe these Things? Do I receive any Injury by his Opinions in these and such like Particulars, or he by mine? Are his Devotions paid to me, or mine to him? Are we not

*Second Head
Third Branch,
Third Paragraph.

all

all Fellow-Prisoners as it were? But perhaps we cannot bear Contradiction, and we look upon it as a kind of Affront offered to our Judgment, when our Neighbour opposes it by being of other Sentiments; but what then do we make of our selves? Are we better than our blessed Lord who endured all Contradiction of Sinners against himself? Whose Patience in this Particular is by the Apostle proposed as a *Pattern for us to walk by*, Heb. xii. 3. Or do we expect that our Opinions must be look'd on as the Standard of Truth? Surely none but the Devil can side with us herein, and he only in order to betray us to Ruin. God is against us in such Thoughts, he beholdeth the Proud afar off, and what can savour more of Pride than to have such an esteem of our own Judgments as to think our selves affronted when any dissent from it.

But some may say these Opinions evidently tend to hinder the encrease of Godliness and to lessen Christ's Kingdom, both by causing Men to forsake the Communion of the Church, whereby they deprive themselves of God's most quickening Graces, and also by raising such Feuds and Animosities as do frustrate the Work of the Holy Ghost in sending his Spiritual Gifts into our Hearts. Well, be it so, yet the Men who are betrayed by a Sophistical or Deceitful Reasoning to make such an ill Use of their Difference in Opinion as to forsake the Communion of the Church, may not be so far conscious of ill therein, as to be very faulty upon that Account; though the Reasons for our Opinion may to us seem very plain and obvious, yet to others they may not be at all convincing, at least not so convincing as when put into the Ballance to weigh down some undeniable Consequences from false Principles, which it may be, they had suck'd in with their first Milk, and cannot see sufficient Cause to depart from, or which howsoever taken up, they are fully assured must be certain.

Our Understanding in this Life is like our Eyes in a very thick Fog; Things at a distance in that Case appear differently to what they do in a clear Light, and oftentimes Fancy joyns with the Sight in forming an Idea of the Object; So Reasons and Arguments for things appear differently to us now to what they will do hereafter, and often our Prejudices joyn with our Reasonings in forming a Judgment. *We all see through a Glass*

a Glass darkly, as the Apostle speaks, 1 Cor. xiii. 12. But some Men seem to look through a coloured Glass, and consequently to be more lyable to Mistakes than others, so that in many Cases, where the Truth seems most obvious, some Men fall into Error meerly through Defects in the Instruments by which the Understanding works, and through many accidental intervening Obstructions; and Men in these Circumstances are more reasonably the Object of our Pity than of our Anger. However, let Men appear to be as faulty in the Instances mentioned and supposed as can be imagined, yet still we must take care that we do not take the Judgment out of God's Hand, and that we make use of our Passion no farther than we can be serviceable to Religion; and if we are truly Zealous for the Enlargement of Christ's Kingdom, we shall set our selves to prevent the ill Effects occasioned by these Irregularities and Disturbances, both in the Persons erring and in others by proper Ways and Methods; namely, we shall make it our Business to Convert those that are in the Wrong, and to appease all Animosities as far as is possible, and not indulge our Passion, by suffering it to vent it self in acts of Fury to no good Purpose.

Can we think we shall Convert any from their Errors, or that we shall appease the Animosities I have been speaking of by open despising, hating, storming, and giving Men odious Appellations, &c. No; Men who plainly know they do amiss, may perhaps be reformed by being slighted upon the Account of their Viciousness; but not those who are of wrong Opinions, and especially where there are many in the same Circumstances who encourage one another, as is the Case of those among us; they are more hardened in their Ways by Opposition, so that by raging and reproaching we make the Breach wider, we increase the Disturbances, insomuch that very often Men depart even from some Sentiments which they had received, that they may not so far agree with those who exasperate them, and many times too Men of the same Sentiments maintain a Quarrel meerly because they will not condescend to understand one another. And I doubt not but that many of the Differences in Opinion among us are only imaginary, and founded upon Hatted and Misunderstanding, and that some Distinctions which have of late Years most irrationally prevailed, consist

consist more in Difference of Temper than in Difference of Judgment.

The best way to reclaim Men from their dangerous Opinions, and to preserve Concord among disagreeing Judgments, is to deal calmly and mildly, and the Holy Ghost, who best knows which are the most infallible Means to effect these things, he hath accordingly by the Mouth of the Apostle St. Paul prescribed to us in Meekness to instruct those that oppose themselves, if peradventure God will give them Repentance, to the acknowledgment of the Truth, 2 Tim. ii. 25. If therefore we are more hearty in our Desires for the propagating Truth and Peace than we are for indulging our own furious Passions, we shall follow the Advice given us herein.

Christians above all things should endue themselves with Charity, and by all Means endeavour to promote Peace and Concord, for by vertue of our Charity we only can claim the Title of Christ's Disciples, for we are to be known to be such only by our loving one another, John xiii. 35. and by following after Peace, together with Righteousness and Joy in the Holy Ghost we are said to attain to the Kingdom of God, Rom. xiv. 17. And therefore we should be very backward and slow to conclude Men Faulty and Vicious upon the account of their Opinions as well as upon all other Accounts, for so Charity requires of us, and also we should be careful to be of such a Temper, and to put on such a Behaviour as may best conduce to keep Men at Peace with us.

Consequently in all our Dealings and Conversation with those who are of Opinions different from ours, especially too if their Opinions be consistent with the Christian Communion, we should behave our selves with Courtesie and Respect towards them, and endeavour to express an Esteem for them; and in all Arguments which may necessarily fall out, or which may be thought convenient to be used by way of Exhortation or so forth, we should warn them of their Errors in a calm manner, we should admonish them in the Spirit of Meekness, and in such sort as that it may appear we do this merely for the Good of their Souls, and not for the sake of exposing them, or of propagating our own Sentiments. We ought to warn and admonish our Brethren whom we may take to be in Errors, and especially

cially if their Errors any way, though but indirectly, tend to corrupt Religion after this manner, as I have shewn*. And by being and behaving our selves thus we only can be said to be of such a Temper, and to put on such a Behaviour as may best conduce to promote Peace and Concord, and to forward the Salvation of Men, they being hereby best to be wrought upon to love and esteem us who differ from them, and to entertain such a good liking toward our Communion as perhaps, if they are Dissenters, may in the end win them to engage themselves in it, and as will preserve that Union of Spirit betwixt our selves and Fellow-Communicants which ought to possess every Christian's Heart, that so all irrational and dangerous Distinctions being laid aside, we may receive to good Effect the Participation of those Graces and Gifts of God, which only can enable us to perfect our Souls, and fit them for the best Mansions of Heaven.

* Second
Head, third
Branch, third
Paragraph,
Conclusion.

I beseech every one seriously and impartially to consider what I have offered, and thereby or otherwise to be stirred up effectually to lay aside all uncharitable Censures, together with all bitter wrathful Dealings upon the Account of Difference in Opinion, and more particularly I beseech those of our established Church to let themselves to enlarge the Pale of it, by disclaiming all uncharitable distinguishing Appellations among themselves, by convincing Gain-sayers by sober Reasoning, by mild and affectionate Exhortations, and by shewing themselves to be of such a meek, patient and charitable Spirit as can best make it appear that in our Communion we receive and enjoy the most edifying Gifts and Graces of the Holy Ghost.

I come now to the third Branch, namely to apply the Doctrines contained herein, to shew how those amongst us ought or ought not to deny themselves for their Brethrens Good.

Third
Branch.

The Persons concerned in the Discourse under this Branch I shall consider under two Capacities; namely, I shall consider them either as private Christians or as Governours of the Church. And I must desire for Instruction sake to be allowed to lay down strained Suppositions where I shall see fit.

Now as touching the Behaviour and Practice of private Christians in relation to the Matter in Hand, it may be considered, that as in the Instance delivered above

First Part

* Third Head,
First Branch,
First Para-
graph.

† Third Head,
2d Branch,
3d Parag.

‡ Third Head,
First Branch,
First Parag.

(*) Third
Head, second
Branch, 3d
Parag.

about eating the Flesh which had been offered in Sacrifice to an Idol *, those Men of weak Judgments who were encouraged to eat of such Meat by the Example of those who were of good Judgments, were guilty of a grievous Sin, in paying a Devotion to the Idol at the same time they eat of that Meat †; as thinking perhaps that the Men of good Judgment did so too, which yet they were very far from doing.

And as in the Instance delivered above about eating all sorts of Meat ‡, there was danger of causing those weak Brethren there spoken of to take up such an Aversion toward those who did eat such Meat as to think slightly of, and it may be to forsake their Communion (*).

So it may be on the one hand that some Men of weak Judgments among us who may be encouraged to do or to omit the doing of something by the Example of those whom they may take to be Men of good Judgments, may mightily transgress their Duty, by proceeding to such Excesses as those whose Example they think they follow do come vastly short of in their Practice, and do not in the least intend.

And so it may be on the other hand, that Men of weak Judgments among us may take such Offence at Liberties which some Men of good Understanding may be perswaded it is lawful for them to use, as to be provoked thereby either to forsake or to think slightly of the Communion they are of.

Thus, for Instance, on the one hand there may be some among us who observing that many whom they take to be Men of good Understanding, do allow themselves more Liberties on the Lord's Day than the Jews did take on their Sabbaths, (who yet in the mean time do fully perform the publick Service in the Congregation, do give Exhortations to their Family, and do exercise themselves much in private Meditations and Devotions on that Day), it may be there are some among us, who by the Example of those whom they take to be Men of good Understanding, may not only allow themselves the same Liberties which those use whose Example they follow on the Lord's Day, but who may also proceed to such a Degree of Excess as to refrain altogether from the Assemblies of their Brethren on that Day, and to exercise themselves no more in Acts of Mediation and Devotion on that Day than common Men

Man do on any other Day; and it may be upon a conceit that the Men of good Judgments are in their own Minds perswaded that the Precept in the fourth Commandment for keeping *Holy the Seventh Day* is no longer in Force, it being abolished by the Coming of Christ, since among the abolished Things the Apostle reckons the Sabbath Days, Col. ii. 16, 17.

And on the other hand for Instance, there may be some among us who being perswaded that the Injunctions of Moses and of the Prophets about keeping the Sabbath Day are still binding, may take such Offence at those who give themselves Liberties on the Lord's Day, as to be provoked to forsake or to conceive Aversions toward the Communion they are of.

Now if any Man of good Understanding should be aware that any weak Brethren or Brother might be apt to take Advantage of some Liberties he is perswaded he may lawfully give himself, so as to be encouraged from thence to proceed to such Excesses as would be very sinful;

Or if that Man of good Understanding should be aware that any weak Brethren or Brother might be apt to take such Offence at some Liberties he thinks he may lawfully take, as to be provoked thereby, either to depart from or to conceive Aversion toward the Communion he is of; surely that Man of Understanding ought to refrain from giving himself those Liberties, if he may do so without committing Sin or omitting any Duty, or giving Occasion to take up any unchristian Doctrine or Practice, or if it be tolerably reasonable for him to do so; for otherwise he cannot be said to deny himself to please his Brethren, as I have shewn we thought to deny our selves *. So that if for Instance a Man should be aware that by giving himself the Liberties he thinks lawful on the Lord's Day, he should tempt any weak Brother to commit Sin, or to take Offence as is specified, he ought to refrain from using those Liberties. For what Sin would he commit? Or what Duty would he omit? Or what Occasion would he give to take up any unchristian Opinion or Practice? Or lastly, upon what Account, comparatively speaking, is it unreasonable for him thus to deny himself?

And as every Man ought to deny himself in this and in all like Instances upon the Accounts set forth, so ought he upon the same Accounts to deny himself the

Liberty of discoursing or arguing about those Doctrines which it is not needful for all Christians to hold, when he is aware that by so doing he is likely to lead any to take up with sinful Doctrines or Practices, or to conceive Aversion toward the Communion of the Church, as must needs be evident.

Nay farther, a Man ought not only to avoid the doing or practising what his Inclinations prompt him to in the Cases, and upon the Accounts mentioned, but he ought also to practise what he thinks he is not obliged to practise if it be lawful or reasonable for him to do so upon the same Accounts, for the doing thus comes under the Obligation set forth above †; and is correspondent to St. Paul's circumcising *Timothy*, and becoming as a Jew to the Jews, &c. which is shewn above †. Consequently in the Instance given about keeping holy the Lord's Day, if I am aware that except I confine my self to some Strictnesses on that Day, which I am perswaded Christians are not obliged to, I shall give Occasion to some weak Christians to allow themselves too great a Liberty on that Day, or to take Offence at my Communion, I ought actually to practise those Strictnesses for the sake of pleasing and edifying my weak Brethren: For upon what Account is it unlawful or considerably unreasonable for me to do so?

And lest by denying my self thus it should be thought I give up that Christian Liberty which the Apostle doth command us to stand fast in (*Gal. v. 1.*) it may be considered that the Liberty which he bids us stand fast in, is Freedom from the Obligation of observing the legal Ceremonies, Freedom from the Obligation of keeping the whole Law of the Jewish Ordinances; so that a Man who observes some of the Injunctions of *Moses* not strictly moral, if he observes them not because they are typical or so forth, but by reason of some Expediency in doing so upon some Accounts agreeable with Christianity, he no ways gives up that Liberty we are commanded to stand fast in by so doing: And much more a Man who practises some of *Moses's* Injunctions or others by way of Denial of himself for the sake of pleasing and edifying his Brother, may do so without the Imputation of giving up that Liberty. Otherwise I do not see how it is possible to deny our selves with Innocence in any Case to please our Brother for his good; and those who will

not

† Third
Head, 5th
Branch,
first Para-
graph.
‡ Third
Head, first
Branch, 2d
Paragraph.

nor deny themselves thus under a Pretence of standing fast in their Christian Liberty, must needs fall under the Censure of St. Peter, who bids us *not use our Liberty for a Cloak of Maliciousness* *. And indeed those who refuse to deny themselves, as hath been set forth to please and edify their Brethren under a Pretence of standing fast in their Christian Liberty, or under a Pretence of not ensnaring themselves or their Religion, and the like, may be said more or less to *make use of their Liberty for a Cloak of Maliciousness*, according as the Proportion in which the Good to be expected, by their condescending to please their Brethren, may be thought to be more or less great than the Evil apprehended thereby: And I have shewn above that it is our Duty to deny our selves in case the Good expected thereby is greater than the Evil apprehended †.

* 1 Pet. ii. 16.

But though I should be aware that my Neighbour doth not only account it unlawful to baptize Infants, but also bears such an Aversion to those who do comply with that Practice that he abhors all Communion and Conversation with them; in this Case I ought not to refrain from having my Child baptized, for fear of displeasing such Neighbour, because in so doing, as far as lyes in me, I should deny my Child those Graces I think necessary to his Reconciliation with God, (*he being by Nature a Child of Wrath*) and also necessary to his growing in Goodness, and consequently I should also omit my own Duty in a very high manner; and in this Case I have shewn I ought not to deny my self to please any Man ‡.

† Third Head, 5th Branch. Enlargem. 3d Paragraph.

And again, although I should be aware that my Neighbour thinks he is obliged to keep the *Saturday-Sabbath*, and that he hath also such an ill Opinion of those who work on that Day as to avoid all Communion with them; in this Case I conceive tho' by refraining from all manner of Work on every *Saturday* to please my Neighbour, and to beget in him a good Opinion of the Communion I am of, I should not commit any Sin, nor perhaps give sufficient occasion to take up any unchristian Practice or Doctrine; yet I am not obliged to deny my self and refrain from all Business every *Saturday* throughout the Year, because since I am obliged to keep *Sunday Holy*, it would be such a hindrance to me in my Affairs to be idle every *Saturday*, that I could not

‡ Third Head, fifth Branch. 2d Paragraph.

tolerably bear it; and in many Cases I should omit a Duty I owe my Family in not providing well for them as I ought, the other five Days not being sufficient, and therefore it must be thought to be highly unreasonable for me to deny my self after this manner. And besides, in all likelyhood, by refraining from my Business every *Saturday* I might offend those who are perswaded that they ought to keep the Sabbath upon the First-day of the Week, as the Christians in the Apostles time undoubtedly did, and as the generality of Christians in all Ages since and in all Places have done; and these being by much the greater Number, and as I think in the right as to their Opinion in this matter, therefore I ought rather to take care how I offend these than those, and I have shewn this to be our Duty*. And we may observe altho' *St. Paul* professeth he would not eat Flesh, and prescribes the like Denial to us rather than offend a Brother, as before, *Rom. xiv. 21.* yet he doth not prescribe that they who did not esteem those Days Holy of which he speaks in the same *chap. v. 3.* should refrain from their Business on those Days to please them who thought otherwise. I suppose he did not prescribe a Denial in this Case because of the unreasonableness of it; and perhaps too least by their Example they might offend those who were in the right in not observing those Days.

* Third Head,
Fifth Branch,
Enlargement
Fourth Paragraph.

Second Part.

Then as touching the Duty of our Governours of the Church in relation to this matter (whom by no means I pretend to be able to direct) because the Argument I am upon naturally leads me to speak thereof, I most humbly crave their leave to deliver a few Thoughts upon that Point, and in confidence of having such leave upon my Prayer for it, I make bold to say as follows.

It is very visible that there are many who dissent from our Church, who plead for their Separation Offences at particular Parts and Passages, at Repetitions, at some Omissions too perhaps, and at some Modes in the Administration of our Service and Offices, together with Dislikes at our Discipline, and even some of our own Communion are not without Assertions to certain of these things.

Now although Offences and Dislikes of these kinds, especially such as are generally pretended, are an considerable Ground for a Separation from an established Church,

Church; yet I conceive that the Governours of it in consequence of their Wishes and Prayers to have all Men under their Care glorify God with one Mind and one Mouth, ought to take these Dislikes into Consideration, and by all reasonable Ways and Means within their Power, to endeavour to bring every one to be pleased with their Service and Discipline: For the accomplishing of which happy End (besides that it may be thought convenient to publish Discourses shewing the Usefulness and Expediency of their Injunctions; which no doubt has been often done to good Purposes among us) it may seem to follow from the Doctrines delivered in the former parts of this Discourse, in the first place, that if upon Examination of the Service and Offices of the Church in which all Members joyn or are taught from the Fundamental Doctrines delivered under the first Head, are not so set forth therein, as that a Belief and an Acknowledgment of them is implied and inculcated by joyning in them, or learned from them, then a Remedy suitable to this Want ought to be applied; which matter, that it ought to be taken care of I have shewn above*.

And as, on the one hand those who are entrusted with the Government of the Church seem obliged to make such Provision as is specified, so on the other hand the People ought no farther to condemn the Service or Offices for want of Doctrine than they can prove it comes short of teaching the Fundamentals.

In the next place it seems to follow from the Doctrines delivered above, that although upon Examination of the Service and Discipline of the Church there may be nothing therein but what may seem very fit for the Instruction and Edification of the People, yet if it appear either that there are other Doctrines taught or required to be professed in those Offices in which the People must necessarily joyn, besides those implied in the Fundamentals mentioned, that then such superfluous Doctrines ought to be left out. Or if it appear that some Men of weak Judgments do take considerable Offence at any of the Injunctions in the Service or Discipline in which they may be concerned, and which the Rulers can lawfully and safely either omit or alter, that then they ought accordingly either to omit or alter them for the sake of taking off such Mens Offence as far forth as the Belief of the Fundamentals, as the particular Rules or Forms prescribed in the Scripture, and

* Fourth Head, Third Consequence, First Part.

* Fourth
Head, Third
Consequence,
Second Part.

† Third Head,
Fifth Branch,
Enlargement,
Third and
Fourth Pa-
ragraphs.

‡ Fourth
Head, Third
Consequence,
Third Part.

as Decency and Edification in general will allow of; in which Cases I have shewn that Alterations or Omissions ought to be made accordingly*. And if it be demanded what it is to make Alterations, &c. as far as Edification in general will allow of, it may be answered that it is to do so as far as it may be foreseen that the Good expected thereby is greater than any Evils which may be apprehended from thence, after a duly wise and charitable Comparison and Consideration had of the Number and Sincerity of the Persons concerned, and of the Dangers attending the doing hereof. And that it is the Duty of every Man to deny himself for his Brethrens good, thus far I have shewn above †.

And as on the one hand the Governours of the Church seem obliged to condescend thus far, so on the other hand all People ought to be satisfied when they can see that their Governours have done thus; and they ought no farther to find fault with them or with their Injunctions than they can be certain they have not sincerely to their Power followed these Rules. And therefore they are not to be heeded who condemn those in Authority for not making Omissions or Alterations in those Injunctions which seem to them to be well ordered, in compliance with the outcries of Men of perverse Spirits, and of those who only seek to expose the Church, or to gain Advantages in order to subvert its Constitution by such Alterations as they would have; in this Case it is the Duty of the Magistrates of the Church not to make Alterations as I have shewn above ‡; where also I have said that Alterations ought not to be made but where Reason upon due and solemn Consideration and Circumspection doth require it.

But when the bringing into the Communion of the Church great Numbers of those who separate from it (amongst whom many may well be thought to be Men of Sincerity, and without evil Designs in their Minds for Alterations) and when the confirming likewise of many in the Communion of it who are already Members (of whom many may be concluded to be Men of Sincerity, and without evil Designs also;) I say, when the bringing the one Sort of those mentioned into the Communion of the Church, and the confirming the other Sort mentioned in it, may be expected by the Condescension of the Governours in making Omissions, and

and Alterations so far as is set forth; in that Case certainly Reason doth perswade that the Governours should yield so far, since such Alterations may be made without endangering the Constitution of the Church, or giving so much Offence to any of the Members of it as to countervail against the Good to be hoped for by the coming of Separatists into its Communion, and by the Confirmation of those already in it who may dislike some of its Injunctions.

And now toward the Close of all, I think it highly proper to put every one in mind of their Duty, in answering that distinguishing Character which our blessed Saviour gives of his Disciples, who are to be known to be such by their *Loving one another*, Joh. xiii. 35, that is by their loving all Men, to the end that all People in their several Stations may sincerely betake themselves to the practice of that Charity, which will not only be for the particular Advantage and Improvement of each Christian's Soul, but which also will be most likely to enlarge the Church and add Converts to its Communion. And to make every one the more diligent to betake themselves hereto, I do think fit to observe, that the Seeds of Hatred which Nature hath sown in our Hearts do soon spring up, and that the Plants which arise from thence are very quick Growers, and will surely over-top and choak those tender Branches of Charity which should grow up in us, unless we be very diligent and careful to put on a new Nature, *the new Man* spoken of by the Apostle, Eph. iv. 24. So that generally speaking, it may be thought that there is much greater Caution to be used that we be not over curious in discovering Dangers attending our Condescensions to one another, Unworthinesses in Persons, and the like, than that we be not over charitable in denying our selves without sufficient Circumspection, and I know no Remedy to prevent ill Effects arising from the Force of ill Nature, but to be very careful in hearkening to the Dictates of Charity. Therefore both Governours and private Persons would do well in all their Consultations and Dealings with reference to their Brethren, to lay before their Eyes the Condescension and Charity of their Lord and Master the Blessed Jesus, and to apply it to regulate themselves by in all Instances to which they can suit any Doings or Sayings of his. To this purpose the Apostle may be understood to propose the

the Example of our Saviour, Rom. xv. iii. where after he hath exhorted every one to please his Neighbour to Edification, he gives this Reason why they should do so in the place quoted, namely, *because Christ pleased not himself.*

And one thing I cannot choose but particularly recommend to all Christians, in order to guide them the more surely, to deal as charitably as they ought, and not to be over-curious in spying into the Iniquities and Failings of one another, and that is, that they take care not to despise any one as unworthy their Consideration or Condescension according to the Instigation of certain Impulses in our Hearts, founded upon self-love and our hating disposition. We know what Commendation the boasting Pharisee reaped by despising the *Publican*, Luk. xviii. 14. and it is too easie to observe that this Pharisaical Humour reigns much in many who would be thought very zealous for the Propagation of true Religion, and some I doubt have but few other Pretences to Zeal for God's Honour and the Increase of Piety than what are founded upon a Contempt of their Brethren.

Alas! God made us all; *be made of one Blood all Nations of Men*, as is said *Acts xvii. 26* and he hath variously dispensed his Gifts and Qualifications upon the Members of his Church, as he hath adapted the various distinct Motions and Operations to the Members of the Body; and as each Member hath its peculiar Use for the Good of it self and of the whole Body, so each Christian hath his peculiar Qualifications for the Improvement of himself, and for the Benefit of the Church; and I question not but that those who seem to be of meanest Abilities, are yet very capable of advancing themselves to a good Degree of Happiness in Heaven, and have some Things in them whereby they may peculiarly glorify God. If therefore thou hast in thee that Concern for the Propagation of Faith and Goodness which thou wouldest be thought to have, shew it by thy Charity in thinking well of, and in condescending to serve those whom God hath made of the same Blood he hath made thee, for whose Welfare he must therefore be thought to be concerned as well as for thine. If thou lovest Christ more than others, feed his Lambs as well as his Sheep; order thy Conversation and thy Carriage so, as that thou mayest help even

even the meanest Person in exercising those Qualifications which are Inherent to the Improvement of his Soul; and to the setting forth the Honour of God. Consider that the Church is composed of Babes in Christ, as it were, as well as of Persons more grown in Years and Stature, and that in our Lord's Family there will be continual Occasion for those of riper Years to lead the Babes carefully, and hold them up, till by Degrees they gain Strength to stand and walk.

To sum up all, Let those amongst us who betake themselves to no Communion of Christians in which the Sacraments and other Ordinances are administered, consider seriously what I have said to them *, in order to convince them of the Necessity of applying themselves to those Ordinances, by reason that the peculiar Christian Graces which God vouchsafes to the Faithful are only regularly to be expected by our Application thereto.

* Fifth Head,
First Branch,
First Part.

Let those amongst us who betake themselves to separate Communion wherein the Ordinances of the Gospel are externally administered, consider seriously what I have said to them †, in order to convince them of their Duty of betaking themselves to our Communion in the established Church, by Reason of the Obligation which lies upon all the Inhabitants of each Place to Worship God in one and the same Communion; from which Obligation they can by no means be exempted upon the Account of those Exceptions and Excuses which are generally pretended.

† Fifth Head,
First Branch,
Second Part.

Let those amongst us who coldly adhere to our Communion consider seriously what I have offered to them ‡, in order to convince them of the Reasonableness of betaking themselves to a more hearty Application to the Ordinances of Christ in our Assemblies, wherein only they can be sure to receive God's strengthening Graces, together with all the Benefits of our Blessed Saviour's Passion.

‡ Fifth Head,
First Branch,
Third Part.

Let those amongst us who are of different Opinions from one another, and especially when the Opinions of either Side may be thought consistent with the Christian Communion, consider what I have said to them *, in order to be stirred up thereby to avoid despising, hating, reviling one another, judging each other to the Wrath of God, and setting upon one another with foolish Disputes upon Account of such Opinions. Nay

* Fifth Head,
Second Branch.

farther,

farther, to avoid thinking Men faulty or vicious in taking up such their Opinions, before they have duly enquired whether they be sufficiently qualified for finding out the Truth, before they are satisfied that taking them up they must contradict some plain Doctrine which they have received, and that they were not possessed with some invincible Prejudices which might be the Foundation of those Opinions and the like. And farther again, let them consider these Things, in order to be stirred up thereby to behave themselves with Courtesie and Respect towards one another, and to endeavour to express an Esteem for each other, notwithstanding such Difference of Opinion, and in all Arguings which may be thought convenient to be used by way of Exhortation or so forth, to warn Men of their Errors in a calm manner, to admonish them in the Spirit of Meekness and the like, laying aside all distinguishing Appellations which tend to create Animosities and Divisions.

* Fifth Head,
3d Branch,
first Part.

Let all Christians consider what I have said to them, in order to be thereby stirred up to deny themselves the Liberty of practising any Thing which they may reasonably refrain from, and without committing Sin, or omitting any Duty, or giving Occasion to take up any unchristian Opinion or Practice, when they are aware that by indulging their Liberty they shall be apt either to tempt those of weak Judgments to take up with sinful Doctrines or Practices, or that thereby they shall be apt to offend and exasperate them, or give them to think slightly of, or to forsake the Communion they are of.

† Ibid.

And farther, let them consider what I have said, in order to be stirred up thereby to deny themselves the Liberty of discoursing or arguing about those Doctrines which it is not necessary for all Christians to hold, when they are aware that by so doing, instead of convincing those who dissent from them, they are likely to tempt them to take up dangerous Errors, or to do Things which they ought not, or when they are likely to provoke them to take Offence at their Communion.

* Ibid.

And farther again, let them consider what I have said, in order to be stirred up thereby to practise what they may think they are not obliged to practise if it be lawful or reasonable to do so for the sake of not tempting any to think or do amiss, or to think slightly of their Communion.

And

And Lastly, on the one Hand, if the Governours of the Church shall think what I have said to them to be worth their Notice, they may consider what I have said to them *, and thereby, or otherwise, be moved to take those Dislikes which some may conceive at the Service or Discipline of the Church into Consideration, and to endeavour by all suitable Means to order Matters so as to bring every one to be pleased with their Injunctions.

* Fifth
Head, Third
Branch,
Second Part.

And on the other Hand, let all People take care not to condemn the Service or any Offices for want of Doctrine any farther than they can be certain that they come short in teaching the Fundamentals; nor let them find fault with their Governours or their Injunctions any farther than they can be certain that they have not sincerely followed the Rules they ought to walk by according to their Power.

Let every one in his several Station and Capacity, according to his best Wisdom, and according to that Charity which our Holy Christian Religion proposes to us, endeavour to follow the Directions given for his own Good, and the Good of the Church. Let every Man look not on his own Things, but also on the Things of others †, that so every Man may follow after the Things which make for Peace, and Things wherewith one may edify another *; To the end that we may all with one Mind and one Mouth glorifie God, even the Father of our Lord Jesus Christ.

† Phil. II. 4.

* Rom. xiv. 19.

Which that every one amongst us may sincerely and rigorously endeavour to do, I beseech God to enlighten all our Understandings with a true Sense of our Duty herein, and to grant us such Graces and Influences of his Holy Spirit, as on his Part may be effectual to this End.

To whom be all Glory and Dominion, now and for ever.

A M E N.

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